

**TAMINEK TAIUT**

**A  
PROJECT**

**Presented to the Faculty  
of the University of Alaska Fairbanks**

**in Partial Fulfillment of the Requirements  
for the Degree of**

**MASTER OF ARTS**

**By Peggy Azuyak, B.A.**


**Fairbanks, Alaska**

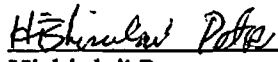
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TAMINEK TAIUT

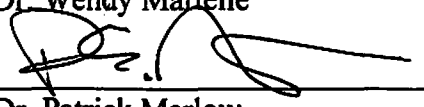
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# Taminek Taiut! Context Rationale

## Introduction

Gui Peggy Azuyak, ap'rtaatnga Arnangcuk. Sun'ami suullianga, anglilua. Maamaqa Lisa Stoltenberg, Sun'ami suullia. Emaalleqa Lydia Sheraveloff, Ag'wanarmiut. Taataqa Roy Stoltenberg, California-mi sullia. Emaalleqa Caroline Weaver, Apaalleqa George Stoltenberg, California-miut. Ilanka Ag'wanarmiut, Sun'armiut, cali California-mek. Wiika Tony Azuyak, Jr. Nuniarmiut. Litnauwistaunga.

I was born and raised in Kodiak, Alaska. My grandmothers were Lydia Sheraveloff, from Afognak, and Caroline Weaver, from Paso Robles, California. My Grandfather was George Stoltenberg from California. My Alutiiq name is Arnangcuk, which means "Little Woman." I moved to Old Harbor in 2002 as the Special Education teacher for Old Harbor School and have served in that capacity for the past thirteen years.

I have been learning Sugt'stun, the Alutiiq language, for the past eleven years. From 2004-2007, I participated in the Alutiiq Museum's Qik'rtarmiut Alutiit Master-Apprentice project. I apprenticed under Elders Mary Haakanson and Stella Krumry. Following that program, I have taken many college courses and participated in language symposiums and trainings offered in Kodiak. I have completed Kodiak College's Alutiiq Studies Occupational Endorsement Certificate program and graduated May 2015. At the completion of this program, I reached the intermediate speaking proficiency level as described in the ACTFL 2012 proficiency standards.

Our Kodiak Island Borough School District rural elementary students have been receiving Alutiiq language enrichment lessons over videoconferencing equipment for nearly ten years. For the past two years, I have taught these lessons and connected via

VTC with five of the seven rural elementary classes. I have also taught face-to-face lessons to the Old Harbor elementary classes and a middle and high school class of Alutiiq Language.

My experiences teaching both on-site and via distance helped me to recognize the disparity between my teaching methods. When teaching students in a face-to-face lesson, I incorporate many more learner-centered activities. My students played games, worked on completing tasks together, and completed individual and group projects. When I compare these activities to my distance classes, I realized that the majority of my content delivery was teacher-centered with me presenting the language to the students and they repeat after me. We did incorporate some games and songs, but I rarely allowed the students to interact with each other. I did not see the same level of engagement and retention from my distance students that I observed in my on-site classes. I need to find a way to shift from a teacher-centered pedagogy to a learner-centered pedagogy and increase the interaction and engagement of my distance delivery methods.

My project seeks to address the aforementioned goals by engaging students through goal setting, shared and repeated readings, and digital storytelling.

## **Location**

Kodiak Island is located in South-Central Alaska, separated from the mainland by the Shelikof Strait. Positioned in the Gulf of Alaska, the Kodiak Archipelago includes the city of Kodiak and seven rural communities. There are six Alutiiq villages accessible only by plane or boat: Port Lions, Ouzinkie, Old Harbor, Akhiok, Karluk, and Larsen



Bay. Chiniak is a rural community connected by forty-two miles of road to the city of Kodiak. The Kodiak Island Borough School District serves all of these communities.

### **Language Status**

The Alutiiq language, also known as Sugt'stun, is a Pacific Gulf variation of Yup'ik Eskimo spoken from the Alaska Peninsula and Kodiak Island, to Prince William Sound ("Alutiiq/Sugpiaq," 2012). The dialect spoken on Kodiak Island is known as Koniag Alutiiq. April Laktonen Counciller (2010, 2012) describes the language status of Kodiak Island as "severely threatened" and "dire" reporting that current estimates of fluent speakers of the Koniag dialect are 48 with 33 living on the island (p. 1, pp. 4-5). Language shift, or the replacement of one language with another, for the Alutiiq people began with the Russian's conquest. According to Drabek (2012), "Believing that formalized education would offer further control of the Alutiiq people, in 1786 Shelikhov established the first school in Alaska at Three Saints Bay, nearby the current day village of Old Harbor" (p. 103). The Russians created schools and encouraged intermarriage and baptism in an attempt to assimilate the Alutiiq people and develop cooperative workers for their economic enterprises (Drabek, p. 194). Russian Orthodox monks were brought to the island to help with the subjugation process, but with the leadership of Saint Herman, worked to defy the agenda of the Russian American Company and established bilingual schools around the island (Drabek, p. 105). The Russian Orthodox priests provided the first written form of Alutiiq using Slovanic Cyrillic to translate biblical texts into Sugt'stun. Many Alutiiq people became bilingual, speaking Sugt'stun and Russian; and others trilingual, adding English (Drabek, p. 108).

Drabek (2012) explains that, "Supportive bilingualism did not last for the Alutiiq,

as the transition to American colonization buried translated texts, and suppressed both Alutiiq and Russian languages through ‘English Only’ policies that encouraged corporal punishment” (p. 108). Alutiiq students were ridiculed and penalized for speaking their language. Older students were sent to boarding schools effectively cutting them off from their families and culture. Drabek explains:

The boarding schools inevitably resulted in loss of language and traditions, loss of access to community role models, shifts in sense of identity and were successful at assimilating a whole generation of Alaska Natives... Hitting us hard at home, they used their education system to crush our voices. They took our Sugt’sun language, abusing and stealing our children, until only a few could remember how to talk to their mothers. It is no surprise that there is distrust or disinterest in participating in their schools as many feel inadequate, uncomfortable or shy — never quite realizing the ancestral history that established their perception. (pp. 112, 195).

It is only through acts of linguistic survivance that our Elders held on to their Sugt’sun language. Linguistic survivance refers to the complex ways that indigenous communities use languages, second languages, and mixtures of languages in spite of hostile circumstances (Wyman, 2012, p. 2). I have heard stories from our Alutiiq speakers that demonstrate their acts of linguistic survivance. Mary Haakanson recounts her reaction when her teacher told her she could not speak Alutiiq: “I told her, ‘you will never keep me from speaking my language!’” (personal communication). Katherine Chichenoff learned to speak Alutiiq by hiding under the kitchen table when her parents would visit with family and friends. She discussed with me her father’s reluctance get

involved in teaching the Alutiiq language after suffering trauma as a student. She says that at first this influenced her to not to get involved with the language movement, but later she decided that if people really wanted to learn, she would teach them. Others retained their language by refusing to attend school.

The language socialization trajectories, how a person is socialized through the use of language and to use language, of the Alutiiq people changed rapidly (Wyman, 2012, p.11). Our current Elders, all over the age of sixty, were the last generation of first speakers of Koniag Alutiiq. The next generation produced a number of passive speakers, those that- through exposure- have developed a native-like comprehension of the language, but have little speaking ability. Within one generation, children were being socialized to speak English so they could be spared the treatment their family had endured.

### **School District**

The Kodiak Island Borough School District, hereafter referred to as the District or KIBSD, serves the city of Kodiak and each of the seven rural communities around the island. There are four elementary schools, one middle school, and one high school in the city of Kodiak. Each of the six villages has a K-12 school, and the rural community of Chiniak has a K-10 school. The city of Kodiak is home to a diverse population. The district serves English language learners from many language backgrounds including Tagalog, Spanish, and Laotian. In all of the village schools, the students are English speakers with English as the home language. Kodiak Island has not had bilingual schools since the Russian period. To find KIBSD's position in regard to language, one must turn

to the World Languages Curriculum document. The following is the District's World Languages Philosophy:

A successful language program incorporates varied instructional strategies and technologies, while providing opportunities to participate in culturally authentic experiences. The study of languages and cultures develops appreciation and understanding among the world's peoples, broadens university and career choices, and enhances student performance in other content areas. The study of a World or Heritage language allows students to value their own distinct culture and history, enriching the students' personal lives. Studying languages and cultures is an integral part of the essential curriculum for students of all ages and abilities (World Languages Curriculum Committee, 2010, para 1).

The curriculum document goes on to include an excerpt from the Alaska Department of Education and Early Development website:

Aleut, American Sign Language, Arabic, Chinese, English, French, German, Gwich'in, Hebrew, Inupiaq, Italian, Japanese, Laotian, Russian, Spanish, Tagalog, Tlingit, Vietnamese, Wolof, and Yup'ik are just some of the over one hundred languages used by the people of Alaska. We ascribe to the United Nations Draft Declaration of the Rights of Indigenous Peoples... In this framework, we refer to the languages we teach as world languages to reflect the experience of the ancient cultures that preceded us, our own present multilingual populace, and our vision of a multilingual community for the twenty-first century. (World Languages Curriculum Committee, 2010, para 4).

The United Nations Declaration of the Rights of Indigenous Peoples (2008)

Article 13 addresses the rights of indigenous peoples to “revitalize, use, develop, and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures...” (p. 7). At the time this declaration was adopted, the United States voted against its ratification (United Nations, 2007). Later, after pressure from Native American groups, the United States released an Announcement of U.S. Support for the United Nations Declaration on the Rights of Indigenous Peoples (n.d.) which the statement points out, “While not legally binding or a statement of current international law- has both moral and political force” (p.1). The announcement goes on to declare that “many facets” of the Native American cultures need to be protected, including language (Announcement, n.d., p. 13). They further mention proposed changes to the Elementary and Secondary Education Act that would allow for greater flexibility in the use of federal funds to finance Native language immersion programs (Announcement, n.d., p. 14). The Districts stated adherence to the Declaration of the Rights of Indigenous Peoples appears to be a tacit commitment to support indigenous languages, and in particular, the indigenous language of Kodiak Island- Sugt’stun.

The District has been open to language revitalization efforts. In 1993, Philomena Kinecht and Florence Pestrikoff launched a pilot high school Alutiiq class. As part of the Alutiiq Museum’s Administration for Native Americans grant funded Master-Apprentice program, the District has allowed the use of Video Conferencing equipment to deliver Alutiiq language lessons to the rural school elementary classes since 2004. In 2011, Alisha Drabek and Candace Branson launched another Alutiiq pilot class that allows students to earn dual high school and college credit through Kodiak College (Drabek, 2012, p. 117). They now offer Alutiiq I and Alutiiq II credit. The District’s decision to award World

Language credit for Alutiiq Language classes aligns with the Native American Languages Act of 1990 (NALA). NALA states that it is the duty of the United States to preserve, protect, and promote the rights of Native Americans to use, develop, and practice their languages (p. 62). The U.S. “encourages” and supports instruction in indigenous languages to support the survival of Native American languages (p. 62). It urges secondary and post-secondary institutions to support the granting of comparable credit for Native American language proficiency as that of foreign language proficiency and encourages, “all institutions of elementary, secondary and higher education, where appropriate, to include Native American languages in the curriculum in the same manner as foreign languages” (p. 63). KIBSD has also demonstrated its support for the Alutiiq language by endorsing two Alutiiq language teachers for a Type M Certification through the Alaska Department of Education and Early Development. A Type M Certification is a Limited Teaching Certificate that allows local experts to become certified to teach in their field without having to achieve a Bachelor’s Degree (EED). It is at the discretion of School Districts to authorize this type of certificate and the Superintendent must request the certification from the state. This has helped the language revitalization effort because the Alutiiq speaking community is very small and there are few certified teachers who are proficient in the language. There is not currently a Bachelor’s Degree in the Alutiiq language. For the past ten years, Alutiiq language education through the school district has been funded through various grants and not sustainable beyond the timeline of these grants. This year, the District has taken steps to maintain the Alutiiq Language program at Kodiak High School by agreeing to fund the teacher using General Funds rather than grant funds. This is an important step in ensuring the program continues.

## **Educational Model**

Our rural elementary students have been receiving Alutiiq language enrichment lessons over videoconferencing equipment for nearly ten years. These lessons have been available anywhere from one to two days per week for thirty minutes. For the past three years, I have taught these lessons and connected via VTC with five of the seven rural elementary classes, as well as face-to-face classes with the Old Harbor elementary students. During the past two years, I met with sites one day a week for forty-five minutes. This year, I am working with the villages of: Old Harbor (20 students), Ouzinkie (10 students), Akhiok (7 students), Larsen Bay (5 students), and Chiniak (10 students). We meet two days per week for forty-five minute lessons. School's participation in these lessons counts towards meeting the State of Alaska World Languages Standards; however, the high stakes testing under the No Child Left Behind Act of 2001 has teachers feeling pressure to focus on reading, writing, and math skills. Some teachers don't feel that they can "sacrifice" the time for Alutiiq language lessons.

My goal for joining the UAF Applied Linguistics Master's Program- with a focus on Computer Aided Language Learning (CALL)- was to improve my distance delivery methods to increase student engagement and interaction. Through this project, I am developing a framework to meet that goal.

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# Taminek Taiut! (✓)

UAF Applied Linguistics  
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Master's Project  
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[INTRODUCTION \(/\)](#)

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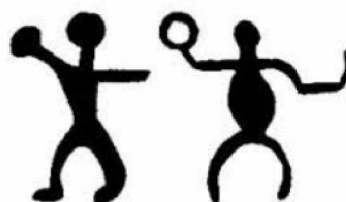
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*Quyanaasinaq!*



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## **Literature Review and Rationale**

The intention of my project is to increase the engagement and interaction among my elementary Alutiiq distance students. I have lived and worked as a Special Education teacher in Old Harbor, on Kodiak Island, for the past thirteen years. I have taught elementary students (Kindergarten through fifth grade) from around the island introductory Alutiiq language lessons over the past three years. For many years, I have been teaching the local elementary students Alutiiq language lessons face-to-face, and one of those years I taught an on-site, combined Middle and High School Alutiiq language class. When working with on-site students, I am able to comfortably organize activities, such as games and tasks, which motivate the students to interact with each other using the target language. When I reflected upon my distance Alutiiq teaching methods, I found that I was utilizing teacher-centered instructional methods. I would present the students with vocabulary and phrases and ask them to repeat it back to me, but I rarely gave them opportunities to create their own meaning and understanding of the language or to interact using the language. I felt I needed to amend my practices to a more student-centered pedagogy that would allow the students to create their own, deeper meaning of the language. In order to accomplish these goals, I grounded my practice in Multiliteracies, Funds of Knowledge, Output Hypothesis, and Task-Based Language Learning.

### **Multiliteracies**

In my efforts to engage my distance language students, I found myself turning to the concept of Multiliteracies. A practice of Multiliteracies enables students to utilize their interests and strengths and to express themselves in ways that are meaningful to them. It values a

student's unique perspective he brings with him to the classroom. Cope and Kalantzis (2009) present the benefits of a pedagogy of Multiliteracies:

A pedagogy of Multiliteracies allows alternative starting points for learning. It allows for alternative forms of engagement... It allows for divergent learning orientations... It allows for different modalities in meaning making, embracing alternative expressive potentials for different learners and promoting synesthesia as a learning strategy. (p. 184).

The concept of Multiliteracies was developed when a group of ten academics, known as the New London Group, came together in 1996 to discuss the need for changes in literacy pedagogy due to globalization, changes in technology and increased social diversity. In referring to old schooling practices, Cope and Kalantzis (2009) state, "Teaching is a process of transmission. Cultural stability and uniformity are the results" (p. 17). In rejecting those ideas, they argue that the role of education has to shift and instead of ignoring or extricating that which makes students different- their "*subjectivities*- interests, commitments, purposes"- educators must now recruit these differences as learning resources (New London Group, 1996, p. 72). Weedon (1996) explains subjectivity as, "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world" (p. 32).

The "multi" in *Multiliteracies* refers to two major aspects of language use- *multilingual* (discourse differences within a language or social languages) and *multimodal* (linguistic, visual, audio, gestural, and special modes of meaning integrated into media and cultural practices) (pp. 165-166). Multilingual, the first aspect of Multiliteracies, includes distinct languages such as Alutiiq and English, as well as variations within a language such as Koniag Alutiiq (Alutiiq dialect found on Kodiak Island and parts of the Alaska Peninsula) and Cugach Alutiiq (Alutiiq

dialect found on the Kenai Peninsula and Prince William Sound). On Kodiak Island, there are two variations of the language that are not distinct enough to label them dialects, so are referred to as *styles*: the southern style and the northern style. One difference in the two styles is the pronunciation of the letter s: the southern Alutiiq style pronounces the letter with the /s/ sounds similar to English, while the northern style pronounces it as /sh/ as in *shoe*. One way that the Alutiiq language learning communities on the island, including my classroom, handles the two styles is making it known that there are two styles and presenting both forms or pronunciations of a word when variations exist. Learners are then allowed choose whatever style they prefer to follow. For example, in the southern Alutiiq style, the word for dog is *piugta*, while in the northern style, the word is *aikuq*.

Multimodal, the second aspect of Multiliteracies, highlights the benefits of incorporating multiple modes of communication into education. The lessons and activities accessible in this project are multimodal. Vocabulary introduction and review lessons incorporate visual (pictures), special (maps), gestural (gestures and body movements), as well as linguistic modes of communicating. When displaying the family power point utilized during the family unit, the photographs of me and my family members are accompanied with gestures (hand movement to the chest to represent first-person possession) and spoken language.

Within the Multiliteracies framework is the idea of Designs of meaning (New London Group 1996). All meaning making begins with Available Design, found or findable resources for meaning (Cope & Kalantzis 2009). I look at the idea of Available Design as multilingual or multimodal input- it can be something one has heard, read, or seen. Once one has been exposed to this input, he begins the process of Designing. Designing is the act of meaning making which includes, “any work performed on or with the Available Design in representing the world, or

other's representations of it, to oneself or others" (Cope & Kalantzis, 2009, p. 176). The Designing stage involves a person taking in the input (Available Design) and applying his or her own knowledge processes: experiencing, conceptualizing, analyzing, and applying (Cope & Kalantzis, 2009, p. 181). The designer brings her own experiences, insights, and perspectives to play in doing "work on or with" the Available Design. Through this process, new meaning is made in the form of the Redesigned. Cope and Kalantzis (2009) describe the idea of the Redesigned: "The world transformed, in the form of new Available Designs, or the meaning designer who, through the very act of Designing, has transformed themselves (learning)" (p. 13). Through the process of Designing, a person has accomplished learning and has created a new Available Design for others to access and to repeat the Designing process. The learner has also transformed himself or herself through the process of learning, "Learning is the process of self-re-creation" (Cope & Kalantzis, 2009, p.17). When learning takes place, the learner has "transformed," they are no longer the same person they were prior to their rebuilding. The New London Group (1996) illustrates this cycle:

And it [a pedagogy of Multiliteracies] reflects a rebalancing of agency in the recognition of 'design' and inherent learning potentials in the representational process: every meaning draws on resources of the already designed world of representation; each meaning maker designs the world afresh in a way which is uniquely transformative of found meanings; and then leaves a representational trace to be found by others transformed once again. (p. 184).

The Designs Process is carried out within my elementary Alutiiq language class. As the teacher, I present the students with Available Designs (such as spoken language, written language, video and audio clips, as well as gestures and movements) and help students to

connect what is presented with Available Designs they come to the classroom with, guiding them to make connections with what is being presented. I also utilize multimodal resources in order to convey meaning through different mediums and not just in spoken word. An example of multimodal Available Designs present in my project is the Ilanka power point I use to introduce family vocabulary terms to my students. The power point contains photos (visual) of my family members and myself, as well as some written text. The use of the power point is always accompanied by spoken language (linguistic) and often gestures (hand to the chest to indicate “my”) about what is pictured on each slide. As the students access their Available Designs, they begin to Design or make meaning for themselves, which is influenced by their own personal knowledge on the subject. I don’t translate the terms or phrases into English for my students. They often begin to make hypotheses about what is being said. Some language is easier to figure out than others, for example, the students often understand “Maamaqa” (my mother) a lot easier than “Alqaqa” (my older sister). After a time of practicing and Designing, the students enter the Redesign stage of the cycle and create a digital story introducing themselves and their families. This is their own representation of the meaning they have made and their products, the digital stories, are then shared and become Available Designs for other Alutiiq language learners. By the time the students produce their digital stories, they have practiced many times and received feedback to be sure that the meaning they have constructed is correct. My project is also multilingual in that we use both the southern and northern Alutiiq styles. In the family unit, there is a southern word for “my younger sibling”- *uyuwaqa* as well as a northern word- *wiiwaqa*. I introduce both words during the unit and use both interchangeably during our language practice. When the students Design meaning, and then Redesign by creating their digital stories, they make individual choices about which style to use. In order to make their own meaning during

the Design phase of the cycle, students must be able to draw from a multitude of Available Designs. An important source of Available Designs is a student's own experiences inside and outside the classroom.

### **Funds of Knowledge**

Most students in my elementary Alutiiq Language classes come from Alutiiq villages around the island- with the exception of those students from a rural community on the road-system (a community connected by road to Kodiak, as opposed to the villages only accessed by air or water). A strategy that has been successful in engaging my students in our distance-delivery Alutiiq language class is drawing on the students' Funds of Knowledge. Moll, Amanti, Neff, and Gonzales (1992) define Funds of Knowledge as, "historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being" (p. 133). Baker (2011) sees Funds of Knowledge as a, "cooperative systems model where parents see the home, school, and community as interrelated, cooperative, and functioning as a whole" (p. 332).

The conception of Funds of Knowledge can be linked to the Multiliteracies framework. Learners create knowledge, or construct meaning (Design), by interacting with their Available Designs. The most important Available Designs for the students- their prior knowledge and life experiences- can be referred to as Funds of Knowledge.

By making an effort to get to know the interests, commitments, and strengths of my students, I can better develop lessons that will engage their interests and support their development as learners. To elicit this information, I engaged the students in personal goal setting and self-reflection exercises. The information gathered was used to help guide my lesson planning and individualize and differentiate as much as possible. In the planning of projects, I



empowered my students to take charge of their learning by specifying guidelines for content, but allowing the students' agency in choosing which modality they wish to use to express themselves. The students were asked to create a group podcast reading an Alutiiq story about the seasons and the weather called "Cestun Lla Et'a?" They also develop digital stories using the traditional Alutiiq introduction to present information about themselves and their families. I provided guidelines about what was expected in the content, but gave the students opportunities to choose how to complete their projects.

Teachers can utilize the Funds of Knowledge of their community by identifying skills, knowledge, expertise, and interests that their students' households possess and that can be used for the benefit of all the students in the classroom (p. 333). Baker (2011) explains that Funds of Knowledge are not just in the home, but in the community as well and concerns how such knowledge is constructed, revised, maintained, and shared (p. 333). According to Moll et al. (1992), families within a community develop social networks that interconnect them with their social environments and these relationships facilitate the development and exchange of resources, including knowledge, skill, and labor that involve many people from outside the homes. The terms the authors use for these networks are "thick" and "multi-stranded" - meaning there are multiple relationships with the same person or various persons from whom the child learns multiple things. In these situations, the person imparting knowledge knows the student as a whole person. Moll et al. describe the typical teacher-student relationship of a classroom as "thin" and "single-stranded" where the teacher knows the student only from their performance within the limited classroom setting. They explain that within the house, families reach out to resources when necessary, but teachers rarely reach out and use Funds of Knowledge resources. The authors describe the concept of reciprocity that involves human social interdependence and

mutual trust that facilitate the development of long-term relationships. They explain that with each exchange with relatives, friends, and neighbors, a context in which learning can occur is formed.

Living in a small community like Old Harbor, with roughly 230 residents and a K-12 school, the relationships between teachers and students become thick and multi-stranded. Over my thirteen years of teaching as a Special Education teacher in Old Harbor, I mainly worked with the same students from year to year. I also worked with other teachers and visited their classrooms, getting to know all of the students in the school. In small, rural communities like Old Harbor, the teachers become community members and neighbors and that relationship of reciprocity is able to form.

When you have these thick, and multi-stranded relationships with the students in your classroom, you are better able to tap into your student's interests and Funds of Knowledge and differentiate instruction for the students. This is true, both because a deeper relationship of trust already exists, and because the teacher is more aware of students' interests and Funds of Knowledge. When working on the family unit with my face-to-face students in Old Harbor, I was able to use the knowledge about the students' families to help them make connections with the Alutiiq language. If a student was struggling with the term *alqaqa* (my older sister), I could help them out by modeling for them "alqaqa Susie" (my older sister is Susie). I have been providing Alutiiq language lessons via distance delivery to other villages for three years. For the first two years, I met with students, over the VTC, once a week for 30 to 45 minutes. This year, we met twice a week for 45 minutes which allowed the students more time to practice the language, and me more time to get to know the students better. I have not yet made the same "thick" connections with the students that I have made in Old Harbor, but as we work together

over the years, the relationships are forming and the presentations about the students' families and personal goal-setting unit helped me to learn more about my distance students.

Knowledge and learning does not only occur in schools. It is important for our students to understand that any knowledge held by our communities that help our communities to survive and thrive is worth knowing. It is tied to the idea of place-based education, learning required content, such as language arts, mathematics, and science, through the study of the local cultures, landscapes, and experiences. Most of what we need to know to be successful and survive in our communities of Kodiak Island can be learned from our island and the people found there.

Many of my students have family members or know community members that speak Alutiiq. Numerous students come to the class with knowledge of the Alutiiq culture and some experience with the language. Many villages have, or have had, Alutiiq dance groups and many students have sung Alutiiq dance songs. Other students have attended summer camps at Dig Afognak and have had exposure to the Alutiiq alphabet and animal words. My family unit draws upon the traditions of the Alutiiq community. Personal introductions are steeped in tradition for Native Alaskan people. Within the introduction, you pay homage to your ancestors by communicating who your parents and grandparents are or were and where they came from. Who you come from is an important part of your identity. During the family unit, students draw upon their experiences at home and bring that knowledge to share when introducing themselves in the traditional way, by speaking about who they are, where they were born, who their parents and grandparents are and where they come from.

### **From Input to Output**

In order to promote engagement and interaction in my distance delivery classes, I felt it was important to implement activities that encouraged my students to use the language. It was

important to me that they not only received comprehensible input, but that they worked to produce output in the Alutiiq language. Through recognizing the gaps in their speaking abilities, the students can begin to demonstrate agency over their learning. They can make hypotheses about how the language works, and test those hypotheses with their classmates or with the teacher. Through this process, the students can build deeper understandings of the Alutiiq language and retain more of what they learn. I will now explain about comprehensible input and output and their roles in language learning. Afterwards, I will go into more detail about how output is essential to my project.

Input has long been viewed as the key component in second language learning. Much research has been presented on this topic (Krashen, 1982; Loschky, 1994; Gass & Madden, 1985). Krashen's Comprehensible Input Hypothesis emphasized the role of comprehensible input in language acquisition. Krashen (1982) states:

The final part of the input hypothesis states that speaking fluency cannot be taught directly. Rather, it 'emerges' over time, on its own. The best way, and perhaps the only way, to teach speaking, according to this view is simply to provide comprehensible input. (p. 22).

Input is made comprehensible by augmenting spoken language with gestures, props, and other methods. It is posited that if a learner is given comprehensible input at a level just above a learner's current understanding of the target language, the learner will progress to that next level of understanding of vocabulary, grammatical forms, and pronunciation (Baker 2011). Krashen (1982) explains that a language learner progresses from  $i$  (where  $i$  represents a learner's current competence) to  $i+1$  (the next level) when, "the acquirer understands input that contains  $i+1$ " (p. 20). Krashen posits that the learner uses context, world knowledge, and other information to help

to comprehend the meaning of language that is  $i+1$  (p. 20). He contends that for a language to be acquired, “input must contain  $i+1$ ,” and that, “if communication is successful, it contains  $i+1$ ” (p. 21). Dunn and Lantolf (1998) explained, “The learner’s internal language processing mechanism (LAD) subconsciously acts upon and assimilates the received input” (p. 415).

Krashen’s  $i+1$  is not to be confused with Vygotsky’s concept of the Zone of Proximal Development (ZPD). Vygotsky (1978) defines ZPD as, “the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (p. 86). Vygotsky’s ZPD refers to the functions that are in the process of maturing, while the learner’s developmental level refers to functions that have already matured (p. 86). Dunn and Lantolf (1998) explain why Krashen’s  $i+1$  and Vygotsky’s ZPD are incommensurable:

The core difference resides in how each theory conceives of language, the learner, and the learning process (learning here includes acquisition). In Krashen’s model, the learner is fundamentally a loner who possesses a Language Acquisition Device (LAD) that does all the acquiring for the individual; provided, of course, that the device receives and comprehends input containing linguistic features at  $i+1$ . (p. 423).

It does not matter if the individual ever engages in communication with another person. Krashen believed that it was possible for a person to acquire a language without ever having to produce output (Dunn & Lantolf, 1998, p. 423). In contrast, the ZPD framework holds each piece of the learning setting as essential- the learner, the teacher, their historical and cultural histories, goals and motivations, as well as the resources available to them (Dunn & Lantolf, 1998, p. 415).

In my Elementary Alutiiq Language class, the students do receive comprehensible input in the form of songs, stories, presentations, and Total Physical Response (TPR) activities. I use TPR in the vocabulary phase of the family unit of this project. Asher (2001) describes TPR as “a language-body conversation,” wherein one interlocutor, usually the teacher, gives students a command in the target language and the learners respond with a physical response- such as sitting, listening, catching- depending upon what command they were given. This type of activity connects to Krashen’s idea of comprehensible input as the language learner is able to construct meaning for the spoken language based upon the movements and gestures that are combined with the oral input and does not require linguistic interaction with an interlocutor. Comprehensible input plays a critical role in the vocabulary introduction phase of my lessons; however, the focus of this project is to encourage students’ engagement and promote output production.

Krashen (1982) argues that comprehensible input is key to acquire a language, while Swain contends that the purpose of language is communication. Swain (2000) proclaims that in addition to input, output is also essential for learners to learn the target language. Output, according to Swain, is the meaningful production of language and refers to attaching meaning to both oral and written language (p.99). As per Swain’s Output Hypothesis, when obliged to produce output, learners notice what they can and cannot do in the target language. Learners can make hypotheses about how the language works and test these hypotheses with an interlocutor or in writing. She contends that output pushes learners to process language more deeply than input does: “When producing output, learners can ‘stretch’ their interlanguage, or dynamic linguistic system developed by a second language learner, to accomplish their communicative goal” (p. 99). Swain (2000) asserts that a learner’s production of output serves three functions:

First, when students produce output for communication, they notice when they do not have the language to convey the meaning they wish to impart, which pushes them to learn the language they are missing. Second, students test theories that they have made about how the language works through trial and error and in response to feedback. Third, output has a metalinguistic function as students can use the language to reflect on their use of the language and how it works. (p. 100).

Long and Porter (1985) found that second language learners take a more active role in their language acquisition when they negotiate for meaning. According to the Interaction Hypothesis, negotiating for meaning happens when one interlocutor either makes their incomprehension known or perceives the incomprehension of their partner interlocutor (Long & Porter 1985). It is through this negotiation that interlocutors realize their gaps in linguistic knowledge and modify their output leading to comprehensible input.

Swain (2000) felt that by examining learners' collaborative dialogue- discourse centered on a particular issue, task, or problem- one could study the negotiation for meaning and identify the learning happening by the interlocutors. The idea is that in collaborative dialogue, language is both a mediating tool (the act of discussing) and the artifact of the discussion (what was said) that can then be examined and reflected upon. Swain felt that this important learning did not occur only when one interlocutor does not understand another, but also takes place when faced with a linguistic problem that one is motivated to solve. During a recent language meeting the term *caqiqanka* was used when talking about moving belongings. When I displayed confusion with the term, my interlocutors and I analyzed the components of the artifact of our discussion: *caqiq-* what? things and *-anka-* my (plural). I was able to understand the term to mean my things.

Literacy, defined as the ability to read and write, as opposed to the concept of Multiliteracies, has long been associated with language learning. Often in language courses, students are expected to read lists and texts and fill out worksheets in the target language. This approach is not suited to teaching and learning the Alutiiq language. Traditionally, Alutiiq- as with many other Native languages- was an oral language. Although we now have an orthography and learners are becoming literate in the language, the emphasis of our Alutiiq revitalization efforts is on communicative skills. Many of the rural students that I work with in my distance Alutiiq language class struggle with literacy in the English language or, because I work with students as young as kindergarteners, are pre-readers. Students who struggle with written text must draw on all Available Designs afforded to them. It is for this reason that the Multiliteracies Framework is valuable to my context, and I incorporate multimodal approaches (linguistic, visual, gestural, audio) to help students in their Designing, or meaning making.

Within the framework of Multiliteracies and my project, output is essential to the Design phase of Design Process. Particularly in the family unit, students are asked to convey information about their families. When informing about their family, the student will notice when they do not have the language to convey their meaning. They will seek help and combine the Available Designs (input from interlocutor and Funds of Knowledge, and personal introduction study sheet found in the Teacher Guide) to construct meaning. At this phase, students will test hypotheses about how the language works and receive feedback that will aid them in creating knowledge about the Alutiiq language (Designing). During the Redesign phase, students are expected to take the knowledge they have Designed and create a digital story that incorporates multiple modalities: output (spoken words), visual (photos, drawings, or video clips), and some included audio (background music).



## **Task-Based Language Learning**

An effective strategy for promoting collaborative dialogue and opportunities for output within the classroom is assigning a “task” in which students must work together to complete.

According to Ellis (2009), task based language learning has these key precepts:

1. The primary focus should be on ‘meaning.’
2. There should be some kind of ‘gap’ (need to convey information, to express an opinion, or to infer meaning).
3. Learners should largely have to rely on their own resources in order to complete the activity.
4. There is a clearly defined outcome other than the use of language (language serves as the means for achieving the outcome, not as an end in its own right). (p. 223).

In order for an activity to be deemed a ‘task,’ the focus should be on communicating information where there is a “gap” that the interlocutors must fill with information, opinions, or reasoning; the students choose the resources they must use to complete the activity and the task has a non-linguistic outcome such as completing a table, creating a script, or retelling a story. Presenting language learners with activities that meet the requirement for a ‘task’ put forth by Ellis can lead to collaborative dialogue concentrated on said task. These tasks provide opportunities for interlocutors to move through the functions of the Output Hypothesis. Learners are given opportunities to communicate around a common goal and to notice the gap that they have in their ability to relay the information they wish to impart or their inability to comprehend their partners’ communication. The learners can also use the task as an opportunity to test their hypotheses about how to use the language with their interlocutors, receive feedback, and reflect upon their use of the language through metalanguage.

Examples of activities that meet the precepts of a ‘task,’ and that can foster collaborative dialogue within the classroom, include role playing or simulation exercises. Role playing activities give the students opportunities to use authentic language that they would encounter in a legitimate context of the target culture. Students can practice acting as a customer and waiter at a restaurant or customer and sales person at a local store. Another task would be to assign students the mission of planning a trip and navigating public transit in an unknown city.

Two of the units in this project culminate in student-developed projects. In the Alutiiq Story unit, the students work in groups to produce a podcast of the group reading the story. At the end of the Family unit, individual students create a digital story introducing themselves and their families. These projects meet three out of the four task precepts. The focus of the activities is on meaning. There is a need for the students to convey information- in the family unit, each student is informing about themselves and their family members. The resulting podcasts or digital stories are the defined outcomes of the units. I would like to continue to develop my own Alutiiq language and teaching skills to design activities that meet all of the criteria of a “task.”

### **Technology in Teaching and Learning**

On Kodiak Island, where our rural schools are remote and primarily accessible by plane or boat, technology is a critical component in overcoming the obstacles we face due to distance. Through technology, namely our Polycom VTC units or BlueJeans, a cloud-based online video conferencing service, we are able to bridge the physical distance that our students experience and supply each interested elementary class with an Alutiiq language teacher. Our experiences on Kodiak Island reflect those of Hawaii. Mark Warchauer (1998) analyzes the use of on-line technologies in Hawaiian language revitalization. He discusses four uses of technology to thwart challenges facing the Hawaiian language: preservation of Hawaiian and access to authentic

Hawaiian; development and dissemination of new materials; connections among isolated groups of speakers; and achieving relevance (p. 141). The Native Village of Afognak has developed websites to disseminate Alutiiq teaching and learning materials to all who are interested.

In addition to our distance-delivery technologies, I also incorporated other forms of technologies in order to stimulate my students and facilitate their Redesigning. In this project, I consciously chose projects and activities to achieve the objectives laid out for my Elementary Alutiiq Language course. I then determined which technological practices would enhance the process for the students. One unit within this project is a shared reading experience with a contemporary Alutiiq story. The students practice repeated readings of the story and then record themselves in a podcast. Gill (2011) expresses that shared reading is a powerful technique for teaching reading skills and strategies:

Enlarged texts provide opportunities for development of fluency through choral reading, as well as lessons on word identification and more. Recent technologies make this technique even easier; interactive whiteboards can project enlarged texts from computer programs or online sources and also provide opportunities for students to interact with the text. (p. 224).

Vasinda and McLeod (2011) discuss the benefits of this approach in literacy instruction:

Readers Theater is a fun and effective technique for building reading fluency that presents literature in a dramatic form. Students often create scripts from literature texts and rehearse and perform the literature in spoken voice. It is an important tool that brings authenticity and engagement to the process of repeated readings, resulting in remarkable and measurable comprehension gains. (p. 486).

The authors explain that repeated readings of a text are a way to improve fluency and comprehension skills. By pairing Readers Theater practice with podcasting, the researchers have uncovered an authentic purpose for this technique. They advocate for selecting technology that enhances the learning environment and not to integrate technology for the sake of technology (p. 487). Vasinda and McLeod (2011) explain that podcasting, as a purely aural medium, is an ideal means to smoothly integrate technology and widen the audience for student readings. Pairing this technology with an activity like Readers Theater “introduces and extends concepts of new literacies that can be developed and learned through the use of technology” (p. 487). I hope the use of technology in my project is able to widen the audience for the students’ work with the Alutiiq language. My plan is to share the student’s recordings and digital stories with other Alutiiq language learners. The Redesigned, or final products, can become Available Designs for other learners on the island and around the state. It would serve to build and strengthen the community of young Alutiiq language learners.

Another assignment that I have included within my project is digital storytelling. Students create a digital story telling me about who they are and where they come from. This project is connected to a unit on family. In the future, I would like to extend this project and have the same students to create another story telling me more about themselves- their hobbies and their likes and dislikes. Sylvester and Greenidge (2009) state that:

Creating digital stories invites students to employ old and new literacies, and through the process of creating a movie, they erect, explore, and exhibit other literacies. Creating digital stories acts as a motivator for students, thus they remain engaged throughout the project. Additionally, digital stories provide an alternative conduit of expression for those students who struggle with writing traditional text. (p. 284).

The use of technology offers opportunities for multimodalities in accessing and creating Available Designs. I use technology throughout my project to introduce content and Available Designs. For example, I use the [alutiiqlanguage.org](http://alutiiqlanguage.org) website to play audio clips of speakers. I use video clips to demonstrate digital stories, activities, and songs. I create presentations such as Power Point files to introduce vocabulary using images, written, and spoken words. Students use technology in their Designing and Redesigning phases of the Design Process. Students have the opportunity to use Adobe Voice or Voice Memo on the iPads, or Vocaru.com on the computers to record their Alutiiq story podcasts. They can use Adobe Voice, Story Kit, Garage Band, iMovie, or any other number of applications available to create their digital stories.

### **Final Thoughts**

What I have learned through the process of creating and implementing this project is that it is important for the teacher to facilitate student learning by offering Available Designs and helping students to connect to their Funds of Knowledge. To promote learning (Designing), it is important to draw on a student's strengths to help build confidence and harness those strengths to help develop strengths in other areas, other modalities to help foster a more well-rounded skill set. As I move forward, I look forward to discovering more about my students and learning how to best support their development as a learner. I hope to empower them to exhibit more agency in their learning and providing more opportunities for them to create and share Available Designs.

Throughout the implementation of this project, I witnessed the engagement of the students. They were eager to demonstrate their Alutiiq skills in reading the story or in speaking about their families. One of the on-site teachers communicated to me that having the students' learning centered around projects helped the students to spend more time on a particular topic and gain a deeper understanding of the language.

In the coming years, I plan to continue to compose lessons that integrate Multiliteracies, Funds of Knowledge, and technology use and that nurture students collaborating to produce output and complete projects. I also plan to share this project with other language teachers through making it public on the Internet and linking it to other websites such as [www.alutiiqlanguage.org](http://www.alutiiqlanguage.org) and [www.alutiiqeducation.org](http://www.alutiiqeducation.org). I also hope to adapt this project to other contexts. For example, I would like to explore how this project might be adapted to be used with our distance Alutiiq language courses offered at Kodiak College.

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## **Assessment Rationale**

Assessment in the classroom has two roles: to evaluate the efficacy of instruction and to demonstrate students' growth towards course objectives. In order to accurately measure students' abilities, growth, and the effectiveness of instruction, assessment must correspond with classroom goals, curricula, and instruction. This project incorporates authentic assessments in the form of portfolios, self-assessments, and rubrics. My elementary Alutiiq language classes are elective classes that are provided twice a week. I do not assign grades for the students' report cards. The purpose of assessment for these classes is to inform my lesson development and teaching, and to provide feedback to students about their growth.

### **Authentic Assessment**

Long-established educational tests like Norm Referenced tests, such as the SAT, and Criterion Referenced tests, such as the Alaska Standards-Based Assessment (SBA), are generally multiple-choice tests. The usefulness of multiple-choice tests as a primary measure of student achievement has been called into question (O'Malley & Pierce, 1996, p. 1). O'Malley and Pierce (1996) offer alternatives to traditional tests and explain that authentic assessments represent the experiences of the learner in the classroom and real-life settings. Authentic assessments reflect a student's learning, achievement, motivation, and attitude.

Authentic assessments display both content and consequential validity (O'Malley & Pierce, 1996). Content validity means that what students are being tested on correlate to what they have been taught. In order to make sure assessments demonstrate content validity, one must see to it that the content of the assessment and objectives being

assessed corresponds with the curriculum and objectives being taught in the classroom. In my family unit, I assess the students on the vocabulary that has been taught in this unit and assess the projects that they complete as part of the unit. Consequential validity means that the results of an assessment are being used to improve teaching methods to promote learning. To assure that an assessment has consequential validity, one must examine the way in which the assessment data will be used to benefit the teaching and learning process and how it will benefit the student. Since I do not assign grades for my elementary Alutiiq language students, the purpose for all of my assessments for this project is to inform my teaching- let me know if the way that I am presenting the lessons is effective, and if we need to spend more time on a given lesson- and to provide feedback to the students.

Cultural validity means, to the extent possible, aligning your curriculum and classroom practices to the cultural values and practices of your students. Sharon Nelson-Barber and Elise Trumbull (2007) state that maintaining linguistic and cultural congruence between home and school, educating students in their heritage language, and using local knowledge and culture in the curriculum will improve the academic performance of indigenous students (p. 133). My digital story rubric assessment demonstrates cultural validity as it links to the ability to introduce oneself in Alutiiq. Proper introductions are a vital element to indigenous cultures including Alutiiq. It is essential to identify who you are, and who and where you came from. The heart of my family unit is the Alutiiq personal introduction. This unit and the culminating project, the digital story, which is assessed using the digital story rubric, aligns with several of the Alutiiq Cultural Values: Our heritage language, family and the kinship of our ancestors

and living relatives, and ties to our homeland (Alaska Native Knowledge Network, 2013). The digital story rubric assesses the learners' ability to use the heritage language to speak about themselves, their family members, and where they come from.

According to Hughes (2003), unreliable, or inaccurate tests do not measure what they were intended to measure. Consequently, a student's true abilities are not reflected in the resulting score. An example of inaccurate testing practices is testing oral language skills using a multiple-choice test. A more accurate assessment of oral language skills would be to ask the student to perform an oral task relevant to the content being assessed. Tests lack reliability when there is an issue with the interaction between the person being tested and the test features (Hughes, 2003). An example of this is when a test has unclear instructions or ambiguous questions. Tests can be unreliable when there is subjectivity and a lack of consistency or consensus in scoring.

Rubrics lend themselves nicely to Task-Based Language Learning. When assigning a "task" or project for students to carry out, a rubric can communicate expectations to the students and help ensure consistent scoring once they are completed. Using a scoring rubric or scale can help to ensure the reliability of authentic assessments. A holistic rubric contains each expectation at each level increasing the demand at each subsequent level. An analytic rubric separates the expectations into component pieces. For example, on an analytic writing rubric, a student may receive a separate component score in the areas of organization, use of conventions, and sentence fluency; while using a holistic rubric, the student would receive one over-all score that takes into account their ability to organize, use conventions and their sentence fluency. The difference between the two types of rubrics is the degree of control the student has over each domain. The

analytic rubric tends to be more clear and explicit in the expectations for each level of scoring available. The student should know exactly what is expected of them to receive a particular score in any given area on the rubric. In order to ensure inter-rater reliability, and therefore reliability in the assessment, raters must receive training on the rubric and given opportunities to practice and discuss using the rubric with other raters.

My project focuses on encouraging interaction and engagement in distance elementary language learners. The authentic assessments I chose to use include portfolios, rubrics, and self-assessments.

The first authentic assessment measure I implement is a portfolio. Portfolios are a great way to show growth and progress at different intervals over time. They can also promote ownership of learning (O'Malley & Pierce, 1996). Students are encouraged to value themselves as learners through the portfolio process. Using portfolios, the instruction in the classroom and the assessment of the student come together, confirming the content validity of the assessment. In this project, students compile a digital portfolio of the projects they complete over the course. There are required pieces to the portfolio, such as the story podcast and digital stories that they create, as well as an opportunity for the students to choose items they would like to include. The portfolio process promotes ownership in learning and accountability towards course objectives. This idea of accountability is important for my project as the students are not graded. By allowing students to choose some items to include in their portfolios, I am affording them agency in their learning process and in the way they want to demonstrate that learning. I am ensuring content and consequential validity by assessing the students' overall progress using artifacts aligned with our learning objectives that they produced during the units for

this class. The assessment pieces are aligned with the course objectives and activities (content validity) and I used the information gained from these assessments to help make decisions about instruction for the course (consequential validity). This assessment is reliable because the students have a Portfolio Summary Sheet that acts as a checklist for the assessment. The students are scored consistently using this checklist.

The second type of authentic measure I use is a rubric. Rubrics help both the teacher and the learner in the instruction and assessment process. Criteria for each performance level must be precisely defined in terms of what the student actually does to demonstrate a skill or proficiency level. The criteria are made public and known in advance of the assessment. Rubrics lend themselves nicely to Task-Based Language Learning which include projects or performance assessments in my project. I include an adapted digital media rubric found at [rubistar4teachers.com](http://rubistar4teachers.com) for use with the digital story projects that incorporates guidelines for the Alutiiq language content of the project as well as production elements. By providing this rubric to the students, they have a clear idea of the expectations for their projects. They will know what it will take to receive a proficient score (3) in areas such as vocabulary, complete sentences, information, oral presentation, and presentation. If students are motivated to receive an advanced score (4), they know that they will have to include all of the family terms covered in class as well as bring some terms that were not included during class, such as aunt or cousin. They also know that they have to stretch their language use to include some complex, complete sentences.

Lastly, I use self-assessments in my project. Self-assessments help to gauge the motivated and strategic efforts of students to achieve goals. These assessments integrate

cognitive abilities of the students with motivation and attitudes towards learning (O'Malley & Pierce, 1996). I begin by having students set learning goals for themselves. Some examples of goals that the students set for themselves were: Count to twenty in Alutiiq, learn how to sing "Cama'i Unwarpak", and talk in sentences. We revisit these learning goals and reflect on progress made towards the goals. We also employ rating scales (four-point scales) to help students measure their current levels of proficiency on stated objectives and growth towards those objectives. Students gain an understanding of where they are and what they need to do to reach proficiency on stated objectives.

## References

- Alaska Native Knowledge Network. (2013). *Alutiiq cultural values*. Retrieved from <http://www.ankn.uaf.edu/ANCR/Values/Alutiiq.html>
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# Quliyanguaq

## Overview

This unit introduces students to a story written in Alutiiq. Shared and repeated readings of the Alutiiq story will help the students develop their literacy skills. The unit culminates in a podcast recording of students reading the story.

## Standards

- I can give information using who, what, and where
- I can read fluently and with expression
- I can retell a story
- I can follow commands

## Objectives

- Students will read and practice the Alutiiq story and record themselves reading it in a podcast.

## Context

Elementary students from rural schools on Kodiak Island. We meet twice during the week for 45 minutes.

The “teacher” is delivering the instruction via distance and the “on-site teachers” are in the individual school sites, facilitating their students through the activities and classroom management.

## Materials

- Computer
- Distance delivery platform
- iPads or computers
- Adobe Voice app

## Vocabulary

**Quliyanguaq-** story

**aikuq/piugta-** dog

**ateq-** name

**niiten-** listen

**aqumi-** sit

**tai-gut-** come here

**mayaciiq-** ball

**akiq'aru-** catch it

**akag'sgu-** roll it

**cingriu-** push it



## Teacher Guide

### Day 1

1. Review the Learning Objectives that will be covered by this unit by sharing it digitally. (This is a review because the rubrics have been shared with the students at the beginning of this course.)
  - a. Share the [Alutiiq Oral Language Student Learner Plan](#) over the distance delivery platform
  - b. Read the learning targets that pertain to this unit
    - I can retell a story
2. Share the [Reading Self-Assessment](#) over the distance delivery platform.
  - a. Have students volunteer to read one of the expectations from the reading assessment- or you can use the Random Name Generator app to call on students randomly. The expectations are:
    - i. Clear voice
    - ii. Stopping at full stops (Ask for clarification as to what full stops are- periods)
    - iii. Take my time
    - iv. Pausing at commas
    - v. Expression
3. Introduce vocabulary by using [Total Physical Response \(TPR\)](#) techniques. Have students act out the vocabulary words and actions
  - a. Use the [TPR method](#) to have students carry out commands found in the “Yaaki” story.
  - b. Use the [TPR Checklist](#) to help keep track of the number of times you say each command.
  - c. Saying the command “Niici”(the plural form of Niten) mime listening by cupping your ear with our hand. Have students repeat after you 3x.
  - d. Saying the command “Aqumici,” (the plural form of aqumi) paired with a downward hand motion to the floor, sit down. Have students repeat after you 3x.
  - e. Saying the command “Taici,” paired with the universal hand motion for come here, have students walk towards you. Repeat 3x.
  - f. Saying the command “Akiq’arcui” (you all catch it) mime catching a ball. Have students repeat after you 3x.
  - g. Saying the command “Akag’ciu” (you all roll it) mime rolling a ball. Have students repeat after you 3x.
  - h. Saying the command “Cing’ciu” (you all push it) mime pushing a ball. Have students repeat after you 3x.
  - i. Using the TPR Checklist: Repeat the commands and motions 3x in order until the students have them down.
  - j. Then give the commands out of order 3x to assess the students’ comprehension of the commands. Check to see

## Reflection

I implemented this unit during the fall semester this year. We spent a lot of time reading through the story so that the students felt more comfortable with it and could read it for their podcasts.

As I began to develop this unit, I thought to myself, “How can I make this more [interactive](#) and engaging for the students?” That is the focus of my project. So, if I was finding that I was reverting to teacher-centered practices, I would try to reflect and think about how to get the students using the language and producing [output](#).

One thing I would like to change is including more fun, interactive activities that the students could have done to practice with the vocabulary and reading and to demonstrate their comprehension. I have included more of these types of activities in this unit plan. I have also included more [comprehensible input](#) vocabulary activities at the beginning of the unit leading up to the shared reading of the story. In the family unit, I have used the idea of incorporating some type of student collaboration to respond to a multiple-choice question when working on vocabulary. I feel that this has been successful in getting the students to interact with each other and to engage with the vocabulary being taught. They are also able to demonstrate comprehension of the Alutiiq words. I would like to incorporate this activity into this unit as well for future implementations of this unit.

During the reading of the story, I tried to rely on the students to let me know where their comfort and proficiency level was with the story. I used their cues and input to let me know when they were ready to move ahead and become a bit more independent with their reading of the story. I would ask them if they would like me to provide the model for them to echo, or if they wanted to try to read the slide on their own. Then they would let me know the level of support they needed.

I did have some feedback from my co-teachers as well. One teacher was worried about asking her students to read in Alutiiq because they were struggling

that the students are acting out the correct actions for the command you are giving. (You can use popsicle sticks or the Random Name Generator app to help choose the commands randomly).

## Day 2

1. Review vocabulary.
  - a. Use the TPR Checklist: Repeat the commands and motions 3x in order until the students have them down.
  - b. Then give the commands out of order to assess the students' comprehension of the commands. Check to see that the students are acting out the correct actions for the command you are giving.
2. Guide students through a shared reading of the story using slides of the story- can be scanned pages in a [PDF format](#), or a Power Point of pictures of the story.
  - a. Introduce the title slide of the story by sharing it over the distance delivery platform
  - b. Have students predict what the story will be about (this is done in English as the students don't have the language in Alutiiq)
  - c. Provide a model of fluent reading and pronunciation for each story slide using appropriate inflection and tone
  - d. Have students echo back the text on each slide. Give each site a chance to read through each slide
  - e. Based on the illustration, have the students postulate what the text is saying- ask for volunteers from different sites to tell what the slide is about as not to put anyone on the spot

## Day 3

1. Practice Vocabulary using pictures from the story. These can be put into a Power Point.
  - a. Display a picture from the story and ask if Yaaki is \_\_\_\_\_ing? (action from the TPR lesson and story).
  - b. Have students answer Aa'a (yes) or Qanga (no).
  - c. Display two pictures and ask "Which one has Yaaki \_\_\_\_\_ing?" (action from the TPR lesson and story). "allringuq ili mal'uk?" (1 or 2)
  - d. Have students answer with either 1 or 2 (fingers) or verbally with "allinguq" or "mal'uk."
2. Reread the story.
  - a. The teacher provides a model of fluent reading when necessary.
  - b. Have each site read the story slides- taking turns rotating through the sites.
  - c. Provide the level of support each site needs- providing a model and having students echo, chunk sections of each slide for the students to read, or allow students to read the slide on their own providing support for words they need help with.

## Day 4 and beyond

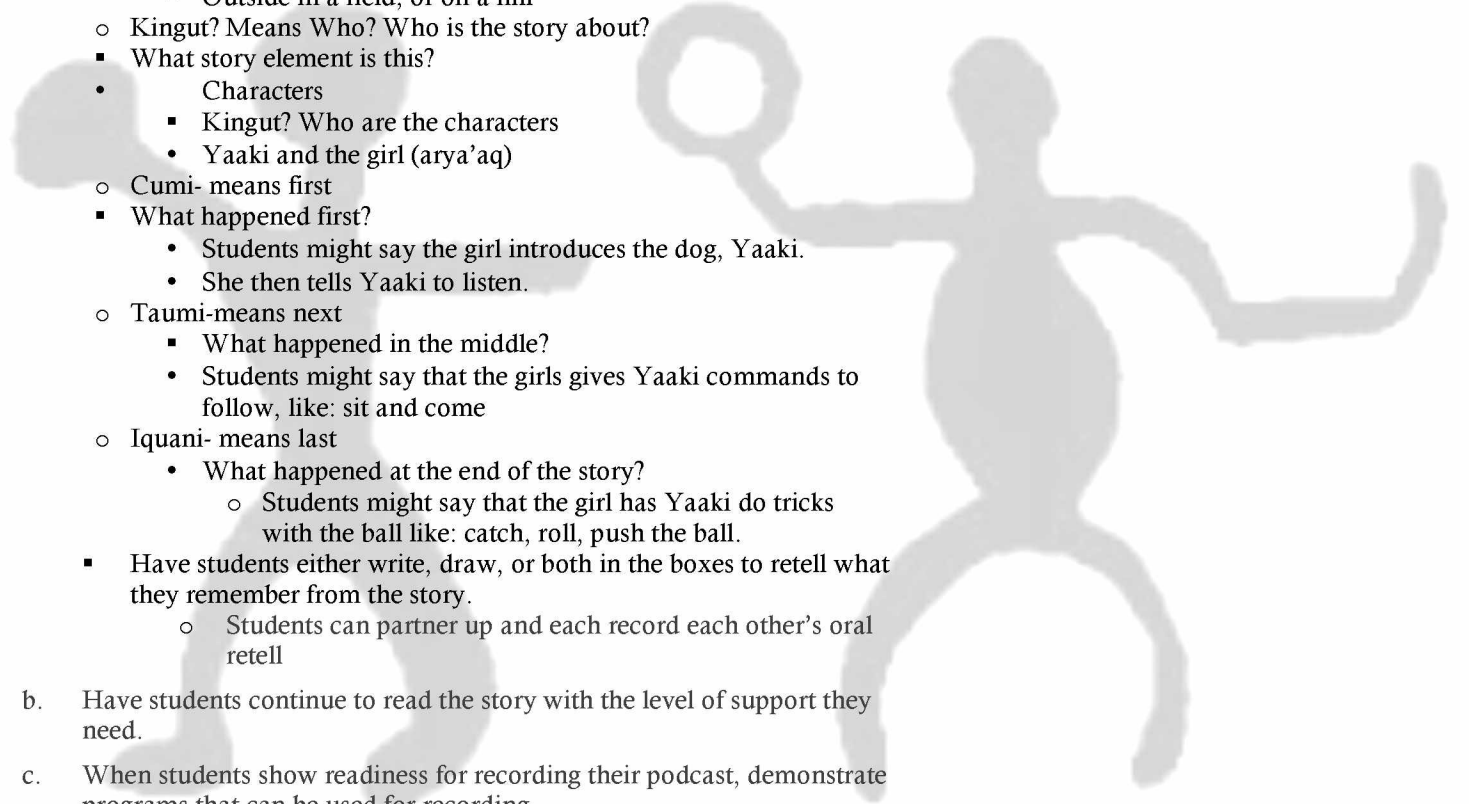
1. Reread the story as necessary for practice.

readers in English. She felt that this unit would confuse and frustrate her students. However, her students participated just as much and as enthusiastically as any others and did a very good job. I feel that the techniques and strategies used in this unit- a shared story and repeated readings- helped students with literacy skills ([Multiliteracies](#)) and the language that we were using was of little consequence. The skills should transfer over to the other language. These literacy practices are not subtractive, but additive.

This unit plan uses a different story than the one that I implemented. At the time that I developed this unit, I had access to three printed Alutiiq stories and this story, which had not been printed yet. I used the simplest of the stories available to me, which contained a lot of repetition, which I felt was important for my younger students. I adapted the story to simplify it further and shorten it. After we began the unit, several more Alutiiq stories were printed. A few of these were even simpler than the story we used and had already been illustrated. So, I revised my unit to use a simpler story.

It was suggested by a community member that I can incorporate Alutiiq Alphabet books into my unit. Students can develop their own alphabet books.



- 
- a. As the students demonstrate they are ready by handling the chunking, have students attempt to read some of the slides on their own, supporting as necessary.
  - b. If students ask for a model, provide a model.
  - c. If students try on their own, encourage them.
2. Have students practice reading the story using choral reading or paired reading providing students with copies of the slides.
  3. Share the [Story Map](#) over the distance delivery platform
    - a. Read the terms in the boxes
      - Naama? Means where? Where does the story take place
      - what story element is this?
        - Students answer setting
      - Where did the story take place?
        - Outside in a field, or on a hill
      - Kingut? Means Who? Who is the story about?
        - What story element is this?
        - Characters
          - Kingut? Who are the characters
          - Yaaki and the girl (arya'aq)
      - Cumi- means first
        - What happened first?
          - Students might say the girl introduces the dog, Yaaki.
          - She then tells Yaaki to listen.
      - Taumi-means next
        - What happened in the middle?
        - Students might say that the girls gives Yaaki commands to follow, like: sit and come
      - Iquani- means last
        - What happened at the end of the story?
          - Students might say that the girl has Yaaki do tricks with the ball like: catch, roll, push the ball.
      - Have students either write, draw, or both in the boxes to retell what they remember from the story.
        - Students can partner up and each record each other's oral retell
    - b. Have students continue to read the story with the level of support they need.
    - c. When students show readiness for recording their podcast, demonstrate programs that can be used for recording.
      - [Adobe Voice](#) (iPad)
      - [Story Kit](#) (iPad)
      - [Vocaroo.com](#) (web)
      - [Voice Memo](#) (iPad)
    - d. Organize students into groups for their podcast recordings. Offer options for how groups might be organized, but leave it up to the on-site teacher and students to determine groups
      - Groups of 3-5 students
      - Pairing older and younger students together (so that the older students can help support the younger students during group practice)

- Students can choral read during their podcast or individual students can be responsible for particular slides/pages within the story.


### **Extension**

During the next story unit, students can group themselves according to interest in a particular story. Individual groups can read, practice, and perform different stories.

### **Assessment**

Students assess their own reading skills and those of their group members using the [Reading Self Assessment](#) scale. Students can also score themselves using the [Alutiiq Oral Language Student Learner Plan](#).



				<div>Kodiak Island Borough School District</div> <div></div>	
Alutiiq Language		Trimester 1			
	1	2	3	4	
Standards Addressed	With help I can do simple activities	I can do simple activities and with help I can do complex activities	I can do all the simple and complex activities	I can do all of the simple and complex activities and I can help a friend	What is my evidence?
I can initiate a conversation in Alutiiq.					
I can ask for information and give information using: who, what, where, when, why, how?					
I can retell a story.					
I can identify and describe movement to, from, and at a location.					
I can talk about events in the present, past, and future.					
I can talk in simple, complete sentences in the positive and negative form.					

Name: \_\_\_\_\_

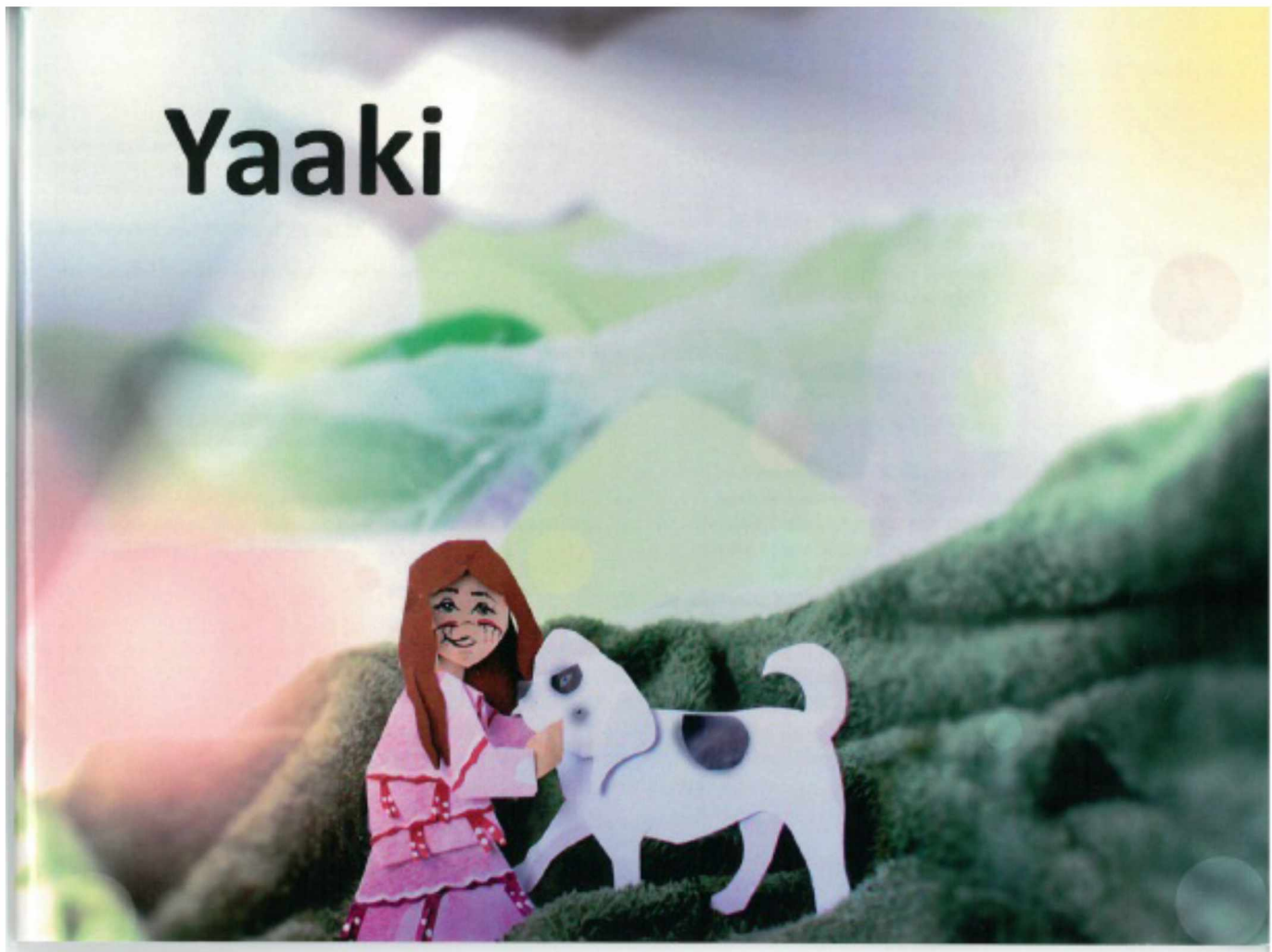
Date: \_\_\_\_\_

# How well can I read?



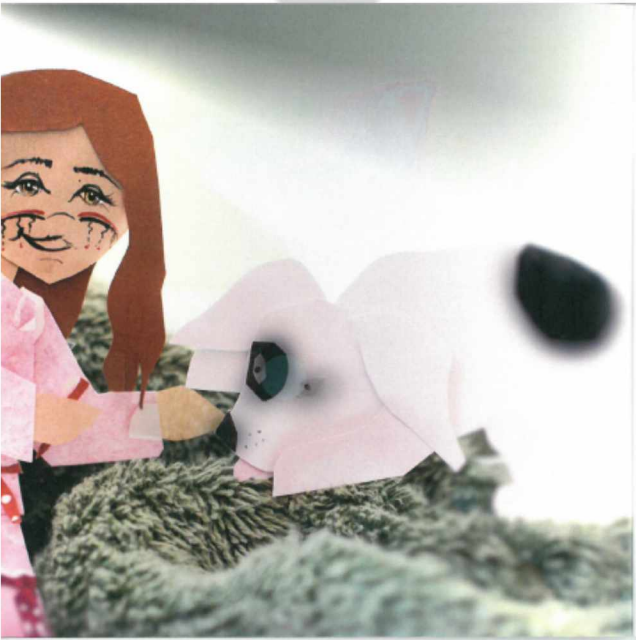
	My rating			My partner's rating		
Clear voice						
Taking my time						
Pausing at commas						
Stopping at full stops						
Expression						







**Una aikuqa / piugt'ka.**



**Atra Yaaki.**





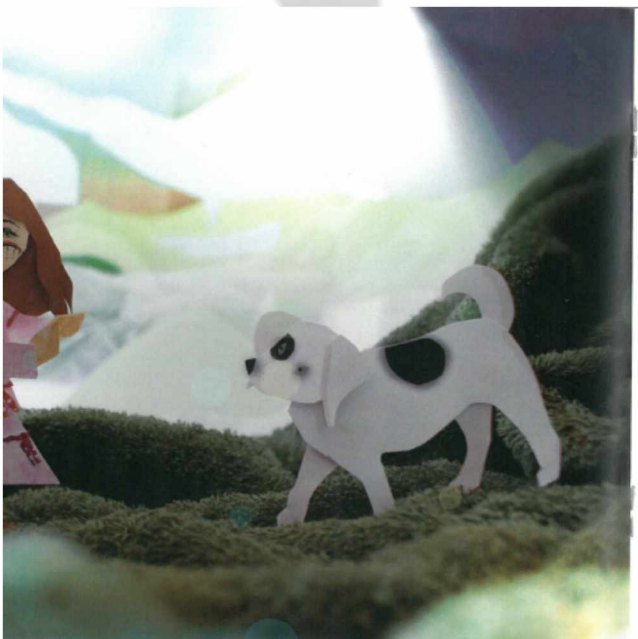
**Aqumi, Yaaki.  
Aqumi. Aqumi.  
Yaaki aqum'kauq.**



**Niiten, Yaaki.  
Niiten. Niiten.  
Yaaki niit'kauq.**



**Aqumi, Yaaki.  
Aqumi. Aqumi.  
Yaaki aqum'kauq.**



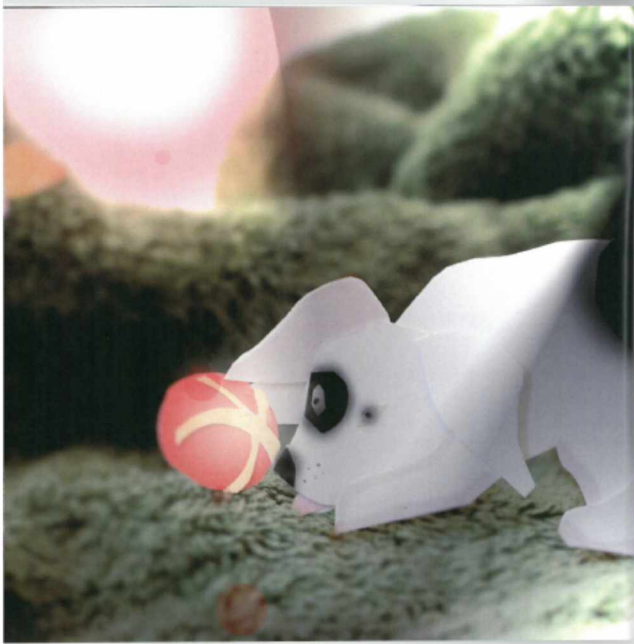
**Tai-gut, Yaaki.  
Tai-gut. Tai-gut.  
Yaaki taikauq.**



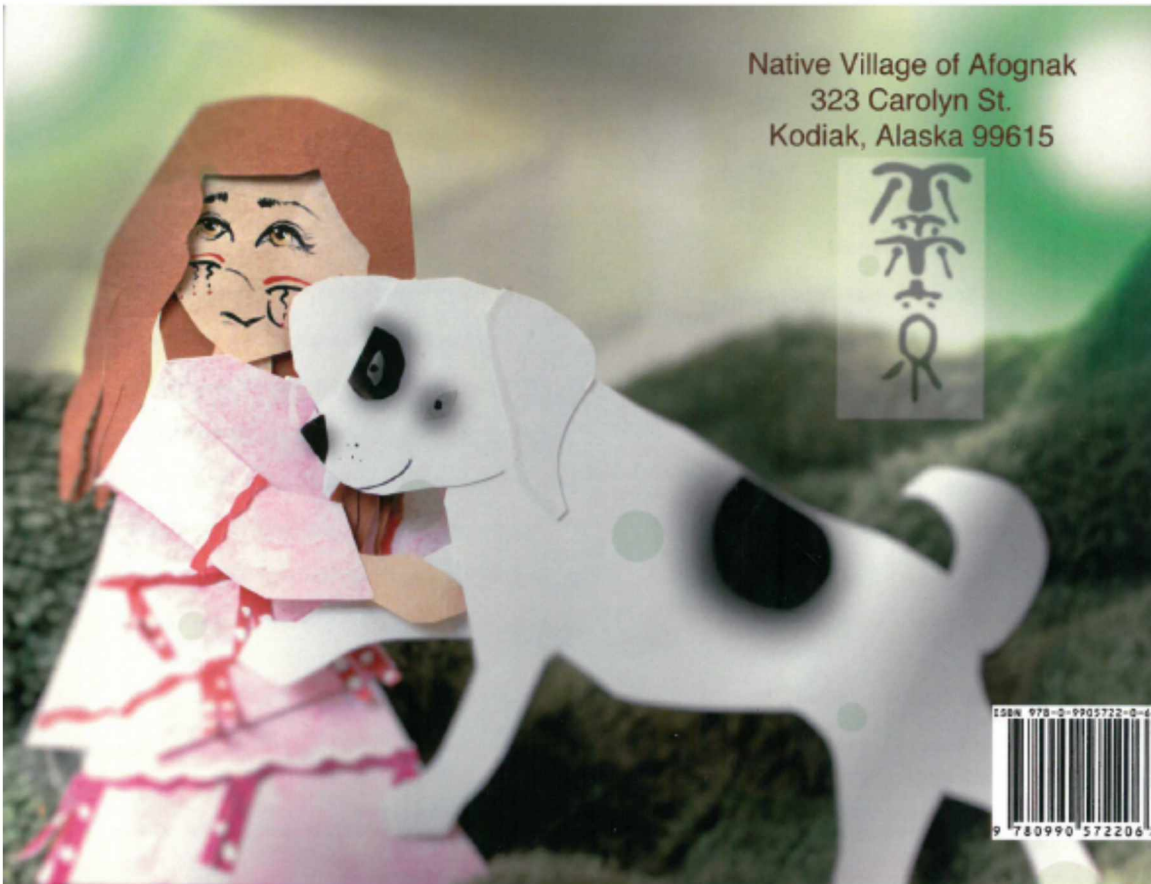
**Akiq'aru mayaciik.  
Akiq'aru. Akiq'aru.  
Yaakim akiq'arкауgaa.**



**Akag'sgu mayaciik.  
Akag'sgu. Akag'sgu.  
Yaakim akag'skaugaa.**



Cingriu mayaciik.  
Cingriu. Cingriu.  
Yaakim cingkaugaa.



Native Village of Afognak  
323 Carolyn St.  
Kodiak, Alaska 99615



Quliyanguam Kalikai

Naama?

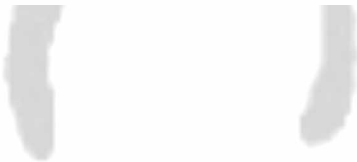
Kinkut?



Cuumi

Taumi

Iquani





## TPR VOCABULARY PRACTICE CHECKLIST

Perform each command three times. Once you have completed item 10, randomize the commands and have students repeat random commands three times.

			Task
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Niici- listen
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Aqumici- sit
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Taici- come
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Akiq'arcui- catch it
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Akag'ciu- roll it
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Cing'ciu- push it
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Niici, Aqumici, Taici, Akiq'arcui, Akag'ciu, Cingciu
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Randomized list of commands (can use Random Name Generator iPad app or popsicle sticks to help randomize)

# Goal Setting

## Elementary Alutiiq Portfolio

### Overview

The purpose of this lesson is to have students create a personal learning goal for our Alutiiq language class. Setting an individual goal will help students to take ownership of their learning.

### Teacher Guide

1. Tell the students they will write individual goals for their Alutiiq language learning this year.
  - a. Display the [Top Achievement website](#)
  - b. Teacher says, “Each of the letters in SMART stands for a characteristic of a well-written goal”
  - c. Teacher read the following from the website:

Specific

Measurable

Attainable

Realistic

Timely

**Specific:** A specific goal has a much greater chance of being accomplished than a general goal. To set a specific goal you must answer the six “W” questions:

\*Who: Who is involved?

\*What: What do I want to accomplish?

\*Where: Identify a location.

\*When: Establish a time frame.

\*Which: Identify requirements and constraints.

\*Why: Specific reasons, purpose or benefits of accomplishing the goal.

EXAMPLE: A general goal would be, “Learn Alutiiq.” But a specific goal would say, “Learn four new Alutiiq language songs.”

- d. Organize students for a jigsaw activity for the remainder of the characteristics.
- e. Depending on how many sites you are connecting with for this lesson, you can assign each site one or more of the characteristics (Measurable, Attainable, Realistic, Timely). If a site is assigned more than one characteristic, the on-site teacher can help group the students so that each group is assigned one

### Context

Elementary students from rural schools on Kodiak Island.

The “teacher” is delivering the instruction via distance and the “on-site teachers” are in the individual school sites, facilitating their students through the activities and classroom management.

### Materials

- Computer
- Distance delivery platform
- Goal Setting worksheet sent to the on-site teachers

### Vocabulary

**pektaryugtua-** what I want to work on (goal)

**qaku-** when

**qai-cali-** why

**cestun-** how

**kina-** who

**naama-** where

- characteristic.
- f. Have each group read through the information about their characteristic from the Top Achievement website. It will be important to have at least one good reader in each group- On-site teachers should be able to help organize the students appropriately.
  - g. Have the groups discuss their characteristic and report back to the group explaining their characteristic and its importance in goal setting.
  - h. Once you have gone over the qualities of SMART goals, show a [video](#) of elementary students setting SMART goals in the classroom.
  - i. Display the Goal Setting worksheet over the distance delivery platform
    - a. Read through each box on the sheet and connect them back to the SMART Goals characteristics. Invite questions the students may have.
    - b. Lead the students in a Goal Setting brainstorm. Record the ideas students have on the screen- you can open a document and type the responses on the page, or if you are using a program with a shared whiteboard, you can add it there.

You may have to guide the students back to setting goals for their learning of the Alutiiq language and provide an example of a goal one might set, such as learning a specific word they are interested or learning a specific song. Some examples include: learning the word for eagle, learning how to sing the Alutiiq “ABC” song, “Cama’i Unwarpak,” or Alutiiq Christmas songs. Students might also be interested in counting to 10, 20, or 100 in Alutiiq.

- c. Once the brainstorm is complete, have students work on filling in their [Goal Setting worksheet](#) with support from the on-site teacher. Be available for questions or suggestions.
- d. Have the on-site teachers send electronic copies of the completed worksheets

Create a table that compiles each of the individual goals. Work to incorporate the goals into already composed lessons, or create lessons to teach towards the goals or provide resources to the students to help them reach their goal.

I would suggest devoting a given amount of time each week to working on the individual goals. I would set aside about 15 minutes once a week to work on the goals. This time can be spent teaching about animals, singing Alutiiq songs, or working on counting- depending on your students’ goals. This time can also be spend in individual study where students are using technology available to access resources such as [interactive slides](#) teaching the Alutiiq numbers, [Vimeo](#) videos teaching the numbers, or <http://www.alutiiqlanguage.org> that houses audio recordings of Alutiiq songs.

At least once a trimester (or quarter, whatever system your school uses) revisit student goals

- Have students journal about how they are doing with their goal
  - For example: if a student had the goal of learning the word for “horse” in Alutiiq, they can show their progress by

## Reflection

For this unit, students were able to draw on their [Funds of Knowledge](#) to set their individual Alutiiq language learning goals. They were able to think about what interests them as well as who in their lives they could count on to help them in their learning.

I revised this unit to be more student-centered. In the beginning, I had the teacher lecturing about what SMART goals are. In this version of this unit, the teacher introduces the idea, then assigns a jigsaw activity that requires groups of students to learn and then present about the characteristics of SMART goals. This creates more opportunities for the students to [interact](#) and co-construct knowledge about goal setting.

When designing the Goal Setting form, I wanted to be sure that students really thought, not only about what they wanted to learn in Alutiiq, but also about how they were going to go about learning and who they would be able to get to help them. I created boxes for the students to provide that kind of information. I did not provide English translations for the language in the boxes. This was a conscious decision to prompt students to [interact](#) and have to [negotiate for meaning](#).

The students were enthusiastic about setting their goals and sharing them with all the other students. Student goals included wanting to learn the words for: wolf, shark, penguin (we don’t have one, so we modified to puffin), horse, seal, eagle, rain, and fishing. Some students wanted to learn to sing songs such as Alutiiq “ABC,” “Cama’i Unwarpak,” and “Akutaq” (Ice Cream). One student wanted to be able to count to 20 in Alutiiq.



drawing a picture of a horse and writing the Alutiiq word for horse underneath their picture

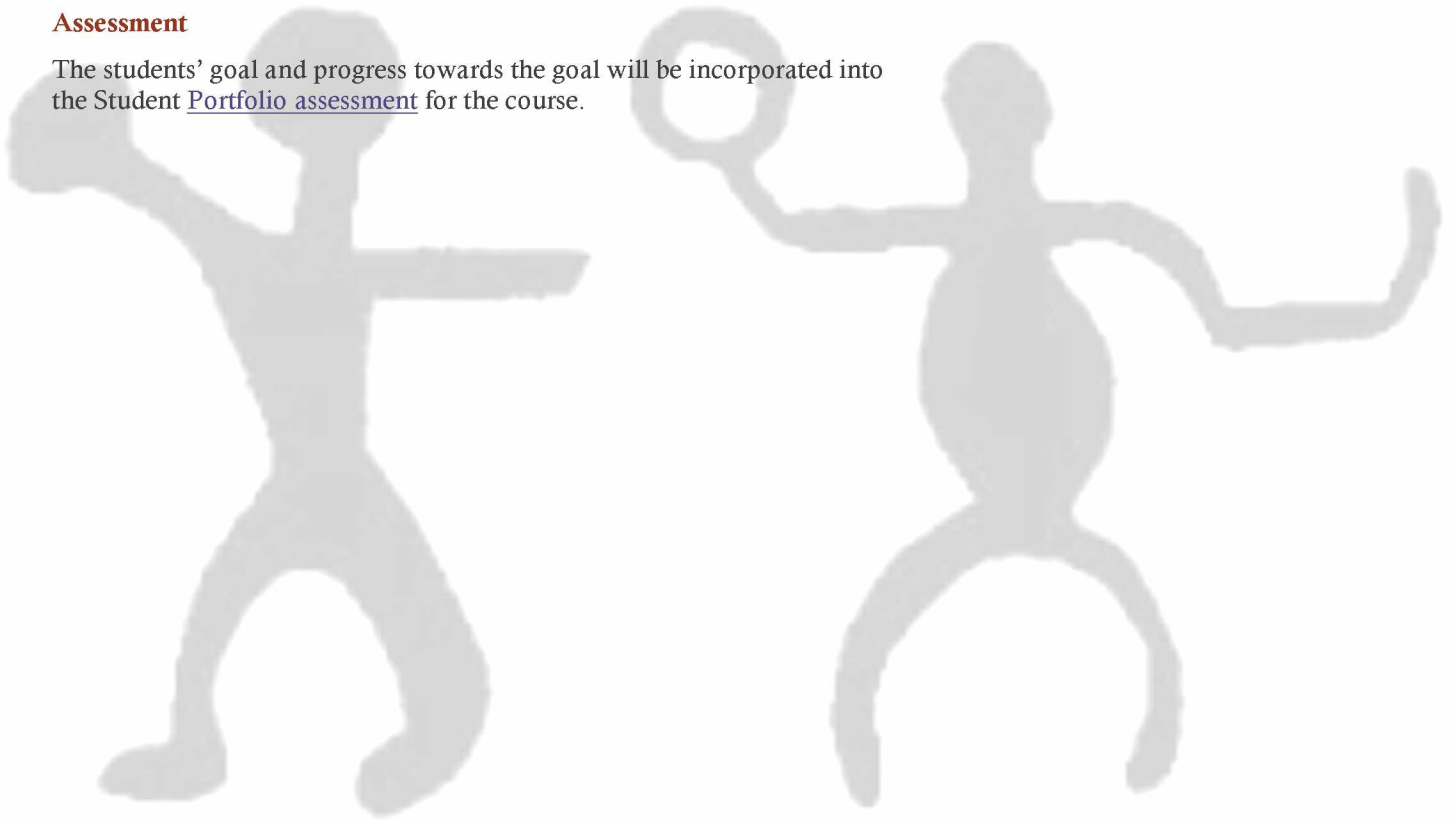
- You can develop a specific form to have students fill out to reflect on their work towards their individual goal.
- If students have met their goal before the end of the year, they can set new goals, either building on their current goal or setting a completely new goal to work towards

### Extension

Revisit the students' goals periodically throughout the class. Have students reflect on their progress in meeting their goals, this can be done formally in writing, or informally orally in pairs.

### Assessment

The students' goal and progress towards the goal will be incorporated into the Student [Portfolio assessment](#) for the course.



## Portfolio Summary Sheet

Required Contents	Checklist
1. Goal Setting Sheet	
2. Digital Story	
3. Podcast	
4.. Portfolio Review	
<b>Optional Contents</b>	
1. Self-Assessments	
2. List of Songs Sung	
3. List of Favorite Dances	
4. List of Favorite Stories	
5.List of Favorite Words	
6.	
7.	
8.	
9.	

Student \_\_\_\_\_ Grade \_\_\_\_\_

Teacher \_\_\_\_\_ School \_\_\_\_\_

Student Comments:

Teacher Comments:

# Portfolio Review

Name \_\_\_\_\_

School \_\_\_\_\_

Review your portfolio by answering the following questions:

1. How has your Alutiiq improved over this year? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

2. What can you do now that you couldn't do before? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. Which of the things you have included in this portfolio are you most proud of and why?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

4. What are you doing to become a better Alutiiq speaker? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Naama pekciqua?

Kina ikayurnga?

Pektaryugtua:

Qaku?

Qai-cali?

Cestun?

# Ilanka

## Overview

This unit introduces family vocabulary used in personal introductions. Students will use their personal introductions to produce a digital story about themselves and their families.

## Standards

- I can give information using who, what, and where
- I can talk in simple, complete sentences
- I can talk use the past and present postbases
- I can identify and describe the position at a location (using the –mi postbase)
- I can correctly apply the –mi postbase to Alutiiq and English places

## Objectives

- Students will produce a digital story introducing themselves and their family members

## Teacher Guide

### Day 1

1. Introduce vocabulary by sharing the [Ilanka Power Point](#) file over the distance delivery platform.
  - a. Click through slides 2 through 9 describing who is pictured:
    - “Taugna gui”- That is me
    - “Taugna maamaqa”- That is my mother
    - “Taugna taataqa”- That is my father

You want the students to hear the new vocabulary words between 10-12 times each. You may want to cycle through those slides 2-9 enough times to have said the target words (gui, maamaqa, taataqa) 10-12 times.

- b. Display slides 10 through 12 asking the students “Naliak \_\_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?”

Have a particular site to collaborate with each other to answer with either Allriluq or Mal’uk. Example: “Uusenqaq, caqucic maamaqa? Allriluq ili mal’uk?”- Ouzinkie, which one is my mom? One or two? As you continue to click through the slides, a star will appear to indicate the correct answer.

Then ask a different site to answer for the following site, etc. Encourage the students’ efforts by praising them with “Atagua!”- Good job!

**Extension:** Have students draw a picture of their “maamaqa” and “taataqa,” and themselves- “gui”

## Family Unit

## Elementary Alutiiq

## Digital Storytelling

## Context

Elementary students from rural schools on Kodiak Island. We meet twice during the week for 45 minutes.

The “teacher” is delivering the instruction via distance and the “on-site teachers” are in the individual school sites, facilitating their students through the activities and classroom management.

## Materials

- Ilanka: Family Power Point
- Computer
- Distance delivery platform
- Personal Introduction worksheets sent to the on-site teachers
- iPads
- Adobe Voice app

## Vocabulary- production

**ilanka-** my family

**gui-** me, I am

**maamaqa-** my mother

**taataqa-** my father

**aningaqa-** my older brother

**alqaqa-** my older sister

**wiiwaqa/uyuwaqa-** younger sibling (sister or brother)

**emaaqa-** my grandmother

**apaaqa-** my grandfather

**qungutuwaqa-** my pet

**qungutuwanka-** my pets

## Vocabulary- comprehension

**Naliak?-** which one?

**Taugna-** that is

## Day 2

1. Share the Ilanka Power Point file over the distance delivery platform.
  - a. Review the slides 2-9 by identifying who is displayed.
  - b. Display slides 10 through 12 asking the students “Naliak \_\_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?” You can have sites collaborate to answer for a particular slide again.
  - c. Display slides 13 through 20 describing who is pictured:
    - “Taugna alqaqa”- That is my older sister
    - “Taugna wiiwaqa” or “Taugna uyuwaqa”- That is my younger sister

You want the students to hear the new vocabulary words between 10-12 times each. You may want to cycle through those slides 13 through 20 enough times to have said the target words 10 to 12 times.

- d. Display slides 21 through 25 asking the students “Naliak \_\_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?” You can have sites collaborate to answer for a particular slide.

**Extension:** Have students draw a picture of their “alqaqa” and “wiiwaqa/uyuwaqa,” - “aningaqa” (aningaqa isn’t contained in my family slideshow as I do not have one)

## Day 3

1. Share the Ilanka Power Point file over the distance delivery platform.
  - a. Review a selection of the slides from 2 through 20 by asking review questions.
  - b. Display slides 26 through 33 describing who is pictured:
    - “Taugna apaaqa”- That is my grandfather
    - “Taugna emaaqa”- That is my grandmother

You want the students to hear the new vocabulary words between 10-12 times each. You may want to cycle through those slides, 26 through 33, enough times to have said the target words 10 to 12 times.

- c. Display slides 34 through 38 asking the students “Naliak \_\_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?” You can have sites collaborate to answer for a particular slide.

**Extension:** Have students draw a picture of their “apaaqa” and “emaaqa,” demonstrating their understanding of the terms.

Introduce the term “ungutuwaqa”- pet. Add pictures of animals to the family slide show.

While displaying photos in the slide show, ask the students yes or no questions about the person displayed i.e. “Taugna maamaqa?” eliciting either an “Aa’a”- yes or “Qang’a”- no from the students.

## Day 4

1. Share the [Kodiak Island Interactive Place Names Map](#) over the distance delivery platform.
  - a. Scroll over the sites of the map letting the students hear the pronunciation of the Alutiiq names for each place.
  - b. Have students at each site echo the pronunciation of each place name.
  - c. Have students work in pairs or groups accessing the [interactive map](#) and working to learn the locations of each village and village name.

## Reflection

Informal, formative assessments are built into these [comprehensible input](#) lessons. The students are asked to demonstrate their comprehension of the vocabulary words by responding to an inquiry of “which one?” In the extension activities, the students show their understanding of the Alutiiq words by creating a picture of the target word. The students are also asked to respond to yes or no questions about the identities of the person in the slides.

I wanted to build [interaction](#) into the introduction phase of this unit by having the students collaborate and come to a consensus as a site when answering the “which one?” question with either *allriluq* or *mal’uk*.

When I first implemented this unit, I began with the Personal Introduction worksheet. I had the students fill theirs out and had made a video lesson about how to fill it out as I was unable to teach for a week and wanted to have a lesson available for the teachers and students for while I was gone. None of the teachers did the lesson on their own and I delivered the lesson to my students live when I returned. I realize that it was a mistake asking the students to read and write on the worksheet at the beginning of the unit. I then backed up and used the slideshow to introduce the terms and practice the vocabulary before asking them to produce [output](#) in the form of speaking and writing.

After the students had been exposed to the comprehensible input, practiced with the vocabulary, and showed comprehension, then we revisited the worksheet and began practicing the students’ pronunciation of their own introductions.

The video that I made of my own introduction did prove useful, as the on-site teachers were able to use that as a model when having their students practice pronunciation outside of our Alutiiq class time.



- d. Give students a list of the village names, which they must locate on the map. Group members take turns locating villages.
- e. Individual students can access the map on a computer or iPad. The student can practice pronunciation of each village name and quiz him/herself on the location of given villages.

### Day 5

1. Demonstrate your [Alutiiq introduction](#). This can be done live or in a video format.
2. Have students break into pairs and practice telling each other who they are: “Gui Peggy”
  - a. Have students practice telling their partners who their mothers and fathers are: “Maamaqa Lisa. Taataqa Roy.”
3. Display the [Personal Introduction worksheet](#) over the distance delivery platform. Make sure that the on-site teachers have made copies of the worksheet for each student.
  - a. Read through the components of the worksheet, demonstrating how to fill in the information as you go along. Help students with filling in the information about where their family members were born.
  - b. Explain the difference between places with an Alutiiq name and places without an Alutiiq name such as Colorado. When you are adding the –mi postbase to Alutiiq place names, you do not include the hyphen and must drop the ending q when the place ends in a q. For example, *Sun’aq* (Kodiak) becomes *Sun’ami* (dropped ending q and added mi without the hyphen. When you are adding the –mi postbase to an English place name such as Colorado, you retain the hyphen (Colorado-mi).
4. Be available to the students and on-site teachers to help with any questions they may have while filling in their worksheets.
5. Allow volunteers to share information from their worksheets, but don’t push them to do so.

### Day 6

1. Explain to the students about the Digital Story project.
  - a. Share [example digital stories](#) with the students over the distance delivery platform. After the students have viewed the [examples](#), ask them to brainstorm orally in English what they saw in the videos. What components made up the stories? Have them share their observations in a whole group.
  - b. Share the [Digital Story rubric](#) with the students- read through each row and column paying particular attention to the column that contains a score of 3- proficiency level.
  - c. Allow students time for questions. Then show an example [Family Digital Story](#).
  - d. Explain that students need to bring pictures in to start building their digital stories- ask them to brainstorm a list of pictures (this can be done in Alutiiq for the words covered- maamaqa, taataqa...and in English for those not covered in class- auntie, maps, etc...) that they should need and record their list on a document. The required list includes mother, father, self, and siblings. The optional list can include grandparents, pets, aunts, uncles, cousins, etc.
  - e. Tell students to begin bringing in their pictures for scanning or digital file sharing onto the iPads.

Some of the schools had difficulty gathering photos for their projects ([Task-Based Language Learning](#)). One school had their students draw pictures of their family members. This worked very well. At another school, we pulled pictures from family Facebook pages ([Funds of Knowledge](#)).

If I were to do this project again, I would like to spend some time on-site at each school to work directly with the students on the language, but particularly the technology. For this project, the teachers selected Adobe Voice because it is a relatively easy program to use. One site decided to use Garage Band in the end because they had some experience with that program. I think that they would have preferred Adobe Voice in the end if they had received a little instruction in that program that due to time constraints and distance, they did not receive.

### Day 7 and beyond

1. Review your personal introduction for the students, providing a fluent model for the students.
2. Have students practice their pronunciation of their introductions- this can be done in pairs or small groups.
  - a. You can break the introduction worksheet into chunks and have the students practice small portions at a time. My suggestion would be to have students practice numbers 1-3 first. Then 4-6, and then the rest of the sheet.
  - b. Use the Think-Pair-Share model and have students review their introduction worksheets independently. Next, have them share with a partner or small group. Then have students share their introductions with the whole class.
  - c. Have the students continue to practice their introductions, providing support as necessary.
3. Demonstrate how to use the [Adobe Voice app](#) on the iPad. Show the students how to add pictures to a page, add pages, record their voice, re-record, change the themes, and adjust the background music.
4. Provide class time for the students to work on their individual digital story projects. Provide support for the students at whatever step they are on along the way- help with pronunciation, technical support for the app, etc.

### Extension

You can introduce other possessive forms, such as your (-an) and his/her (-aa) and have the students practice in pairs- *Ellpet Billy. Sun'ami suullian. Maaman Kathy...*  
"You are Billy. You were born in Kodiak. Your mother is Kathy...." Next introducing their partner to the class- *Taugna Billy. Sun'ami suullia. Maamaa Kathy...*  
"This is Billy. He was born in Kodiak. His mother is Kathy."

### Assessment

Using the [Digital Story Rubric](#), assess individual students on a 4 point scale in the areas of Vocabulary, Complete Sentences, Information, Oral Presentation, and Presentation. You can have students self-assess their projects using the rubric as well.

Students' spontaneous output can be assessed using the students' pictures from their projects to elicit information about their families and themselves. Ask them "Kina taugna?"- Who is that?



## Appendix 1

### Personal Introduction Alutiit'stun

1. Cama'i. Gui (I) \_\_\_\_\_. \_\_\_\_\_-mi Suullianga.
2. Maamaqa (my mom) \_\_\_\_\_. \_\_\_\_\_-mi Suullia.
3. Taataqa (my dad) \_\_\_\_\_. \_\_\_\_\_-mi Suullia.
4. Ilanka (my family) \_\_\_\_\_-miut (, cali \_\_\_\_\_-mek)
5. Aningaqa/Aninganka (My older brother/My older brothers- 3+)

6. Alqaqa /alqanka (My older sister/my older sisters- 3+)

7. Uyuwaqa /uyuwaqa (S) or Wiiwaqa/Wiiwanka (N) (My little sibling/my little siblings- 3+)

8. Qungutuwaqa/Qungutuwanka (My pet/My pets- 3+)

Kal'ut: Karluk

Kasukuak: Akhiok

Nuniaq: Old Harbor

Sun'aq: Kodiak

Uusenkaa: Ouzinkie

Uyaqsaq: Larsen Bay

Masiqsiraq: Port Lions

Qik'rtaq: Kodiak Island

Ag'waneq: Afognak

## Appendix 2

### Multimedia Project : Alutliq Family Digital Story

CATEGORY	4	3	2	1
<b>Vocabulary</b>	uses all family words covered in class (gui, maamaqa, taataqa, aningaqa, alqaqa, wiiwaqa/uyuwaqa, ungutuwaqa) and adds words not covered in class (cousin, auntie, uncle) No errors in meaning.	Uses at least five of the family words covered in class (gui, maamaqa, taataqa, aningaqa, alqaqa, wiiwaqa/uyuwaqa, ungutuwaqa) Only one error in meaning.	Includes at least three family words covered in class (gui, maamaqa, taataqa, aningaqa, alqaqa, wiiwaqa/uyuwaqa, ungutuwaqa) There are several errors in meaning.	Includes less than three family words covered in class (gui, maamaqa, taataqa, aningaqa, alqaqa, wiiwaqa/uyuwaqa, ungutuwaqa) Words are not used correctly.
<b>Complete Sentences</b>	Includes complete, complex sentences. Uses word endings beyond first person possessive (my_____).	Includes complete, simple sentences.	Includes some complete sentences and some individual words.	Includes individual words, no complete sentences.
<b>Information</b>	Includes names of family members, where they were born and any other information about that person (age, etc..).	Includes names of family members and where they were born.	Includes names of family members.	Does not include names of family members.
<b>Oral Presentation</b>	Interesting, well-rehearsed with smooth delivery that holds audience attention. Speaking is intelligible.	Relatively interesting, rehearsed with a fairly smooth delivery that usually holds audience attention. Speaking is mostly intelligible.	Delivery not smooth, but able to hold audience attention most of the time. Some of the speaking is unintelligible.	Delivery not smooth and audience attention lost. Speaking is unintelligible.
<b>Presentation</b>	The images chosen add a lot to the presentation of the material.	All of the images chosen match the content at that point in the story.	Most of the images chosen match the content at that point in the story.	Few images chosen match the content and images distract from the presentation.

# Ilanka: -an, (-rem) -aa

Family Unit

Elementary Alutiiq

Extension Unit

## Overview

This unit builds upon the Ilanka unit and extends the vocabulary to incorporate the 2<sup>nd</sup> and 3<sup>rd</sup> person singular possessive endings.

## Objectives

- Students will complete an information gap activity that incorporates 2<sup>nd</sup> and 3<sup>rd</sup> person singular possessive endings.

## Teacher Guide

### Day 1

1. Introduce vocabulary by sharing the [Ilanka Power Point](#) file over the distance delivery platform.
  - a. Click through slides 2 through 9 describing who is pictured:
    - “Taugna gui”- That is me
    - “Taugna maamaqa”- That is my mother
    - “Taugna taataqa”- That is my father

You want the students to hear the new vocabulary words between 10-12 times each. You may want to cycle through those slides 2-9 enough times to have said the target words (gui, maamaqa, taataqa) 10-12 times.

- b. Display slides 10 through 12 asking the students “Naliak \_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?”

Have a particular site to collaborate with each other to answer with either Allriluq or Mal’uk. Example: “Uusenqaq, caqucic maamaqa? Allriluq ili mal’uk?”- Ouzinkie, which one is my mom? One or two? As you continue to click through the slides, a star will appear to indicate the correct answer.

Then ask a different site to answer for the following site, etc. Encourage the students’ efforts by praising them with “Atagua!”- Good job!

2. Share the Ilanka Power Point file over the distance delivery platform.
  - a. Review the slides 2-9 by identifying who is displayed.
  - b. Display slides 10 through 12 asking the students “Naliak \_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?” You can have sites collaborate to answer for a particular slide again.
  - c. Display slides 13 through 20 describing who is pictured:
    - “Taugna alqaa”- That is my older sister
    - “Taugna wiiwaa” or “Taugna uyuwaa”- That is my younger sister

You want the students to hear the new vocabulary words between 10-12 times each. You may want to cycle through those slides 13 through 20 enough times to have said the target words 10

## Context

Elementary students from rural schools on Kodiak Island. We meet twice during the week for 45 minutes.

The “teacher” is delivering the instruction via distance and the “on-site teachers” are in the individual school sites, facilitating their students through the activities and classroom management.

## Materials

- **Kinkut Ilaten? Video**
- **Kinkut Ilait? Video**
- **Distance delivery platform**
- **Word document/interactive whiteboard/kidspiration app**
- **Ilaten information gap activity**

## Vocabulary

**ilaten-** your family

**maaman-** your mother

**taatan-** your father

**aningan-** your older brother

**alqan-** your older sister

**wiiwan/uyuwan-** your younger sibling (sister or brother)

**emaan-** your grandmother

**apaan-** your grandfather

**qungutuwan-** your pet

**illait-** his/her/its family

**maamaa-** his/her/its mother

**taataa-** his/her/its father

**aningaa-** his/her/its older brother

**alqaa-** his/her/its older sister

**wiiwaa/uyuwaa-** his/her/its younger sibling (sister or brother)

**emaa-** his/her/its grandmother

**apaa-** his/her/its grandfather



to 12 times.

- d. Display slides 21 through 25 asking the students “Naliak \_\_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?” You can have sites collaborate to answer for a particular slide.

3. Share the Ilanka Power Point file over the distance delivery platform.
  - a. Review a selection of the slides from 2 through 20 by asking review questions.
  - b. Display slides 26 through 33 describing who is pictured:
    - “Taugna apaaqa”- That is my grandfather
    - “Taugna emaaqa”- That is my grandmother

You want the students to hear the new vocabulary words between 10-12 times each. You may want to cycle through those slides, 26 through 33, enough times to have said the target words 10 to 12 times.

- c. Display slides 34 through 38 asking the students “Naliak \_\_\_\_\_? (read the word at the top of the slide) Allriluq ili mal’uk?” You can have sites collaborate to answer for a particular slide.

## Day 2

1. Introduce 2<sup>nd</sup> person possessive form by playing the [Kinkut Ilaten?](#) video over the distance delivery platform.
2. In English, discuss with students what they noticed that was the same about some of the words in the video and what was different.
  - A. You can ask, “What words did you hear Ms. Peggy saying that were similar to the words Ms. Candace said?”
    - i. You are trying to get them to mention *maaman* and *maamaqa*
  - B. Record the students observations.
    - i. This can be done on a Word Document shared over the distance delivery platform, on a shared whiteboard, or using Kidspiration.
    - ii. Display the root word that is the same: *maama* and the endings that change *-n* and *-qa* (continue for *taata*, *emaa*, etc.)
    - iii. Ask the students why the endings change.
      - a. You are trying to get them to construct meaning of these endings. You may need to help them by using the words in sentences such as: *Maamaqa Lisa*. \_\_\_\_\_, *maaman* \_\_\_\_\_. (choosing a student from one of the sites and using their mother’s name).
        - i. *-an* is the possessive ending for “your”
        - ii. *-qa* is the possessive ending for “my”

## Day 3

**qungutuwaa-** your pet

**-rem/m-** possessives added to the end of a person’s name in 3<sup>rd</sup> person possession (’s)

## Reflection

This unit has not been implemented. It may require some revisions after implementation to work out any kinks that arise. I am looking forward to implementing this unit with my students in the coming year. It will be a great opportunity for them to delve deeper into the language on a topic they are familiar with and interested in.

This unit draws on [Task-Based Language Learning](#) and [Output](#) principles as the students are assigned a task to complete with a partner or small group. The students must work together, sharing information, and negotiating for meaning to complete the task.

This unit also incorporates focus on form. Long’s (1996) definition of focus on form proposes that learners “attend to language as object during a generally meaning- oriented activity.

I use a discovery activity, *Kina Ilaten?* and *Kina Ilait?* Videos, to help students notice a particular grammatical form. Then we engaged in note taking and discussion to help the students construct meaning by realizing the function of linguistic forms and making connections, generalizations, and hypotheses ([Ogeyik, 2011](#)).

I have included correcting student mistakes in this unit so that students receive feedback to the hypotheses that they have tested in producing output during the class. It is an

1. Review 1<sup>st</sup> person and 2<sup>nd</sup> person possessive endings.
  - A. Play the [Kinkut Ilaten?](#) video.
  - B. Display the notes from Day 1 (Word document, shared white board, or kidspiration map).
  - C. Call on several students from different sites (you can use the Random Name Generator app on the iPad) to explain or restate what the different forms of *maama* mean- *maaman*, *maamaqa*- to reiterate the difference.
  - D. Have students turn to a partner and take turns asking (and answering) their partner- *Kina maaman?* *Kina taatan?* *Kina emaan?* *Kina apaan?* *Kina aningan?* *Kina alqan?* *Kina wiwan/uyuwan?* *Kina qungutuwan?*
2. Introduce 3<sup>rd</sup> person possessive ending *-aa* by playing the [Kinut Illait?](#) video.
3. Display the notes from Day 1 (Word document, shared white board, or kidspiration map).
  - A. In English, discuss with students what they noticed that was the same about some of the words in the video and what was different.
    - i. You can ask, “What words did you hear Ms. Peggy saying that were similar to the words Ms. Candace said?”
      - a. You are trying to get them to mention *maaman*, *maamaqa*, and *maamaa*.
      - b. Hopefully students will mention the *-rem* ending they heard at the end of Peggy’s and Candace’s name.
    - ii. Record the students’ observations on the notes from Day 1.
      - a. Add the *-aa* ending to the notes.
      - b. Add the *-rem* ending to the notes (not connected to the base word, but separate from it).
      - c. Ask the students why the ending changed yet again and what it might mean.
        - i. Here you will have to explain the *-rem/m* endings:
          - a. you must add an ending to the end of a name or pronoun to show that this person possesses what is being talked about in the 3<sup>rd</sup> person- just like the ‘s in English (John’s mother- John-rem *maamaa*).
          - b. If the name or pronoun ends in an a or oo, you simply add an *m* and no hyphen (*Gaylam maamaa*, *Ulum maamaa*).
          - c. If the name does not end in a or oo, you add *-rem*

important step for students to receive feedback, so they can begin to think about the language use and lead to metacognition.

to the name including the hyphen (Candice-rem maamaa, Peggy-rem maamaa).

- ii. Write a list of names on the notes:
  - a. Gayla, Peggy, Candice, Julia, John, etc.
  - b. Show how to write so-and-so's mom by adding either -rem or -m maamaa correctly (Gaylam maamaa, Peggy-rem maamaa, ...).

#### Day 4

1. Review the 1<sup>st</sup> person, 2<sup>nd</sup> person, and 3<sup>rd</sup> person singular possessive endings.

A. Show the [Kinkut Ilait?](#) Video.

B. Display the notes from Day 1 (that have been added to each day).

- i. In English, ask for volunteers from around the sites to explain the differences in endings (-qa, -an, -aa).
- ii. Ask if there is any student that would like to try to explain the -rem/m that is at the end of a person's name.
  - a. if there is no volunteer, go ahead and review the meaning of the endings and when to use -rem and when to use -m.

C. Pair each student up with a partner.

- i. On-site teachers can help organize students into pairs.
  - a. If they have non-writers, have the on-site teacher pair those students with a partner- so group of 4 to complete the task.
  - b. You will want to let the teachers know ahead of class time what you will be doing so they can plan ahead the partner groups).

D. Explain (in English if unable to do in Alutiiq) that the groups are going to complete a [Family Tree](#) activity.

- i. Have each on-site teacher pass out a Family Tree page to each student.
- ii. Tell each student to write the name of their partner at the top of their paper.
  - a. The students do not write their own name on the paper.
- iii. Explain that each student will be filling in the family tree of their partner.
  - a. If there is a group consisting of more than two students due to having a non-writer, have their writing partner help them

fill in the family tree (while the non-writer still elicits the information from their partner by asking the questions orally).

- iv. Choose one of the on-site teachers and model how to begin the activity by asking the teacher *Kina maaman?* And record the response on the Family Tree page.
- v. Tell the students to begin. Allow them enough time to complete the exercise.
  - a. Remind students that they need to ask about each family member (*maaman*, *taatan*, *emaan*, *apaan*, *aningan*, *alqan*, *wiiwan* / *uyuwan*, and can even include *qungutuqan* if they choose).
- vi. When students have completed the task, ask for volunteers to share out with the whole group some information about their partner.
  - a. You can facilitate this by asking a student: *Kina \_\_\_\_\_ - rem / m maamaa?* (filling in the blank with their partner's name).
  - b. Try to get volunteers from each site to share out, taking turns between sites.
  - c. Correct students' mistakes by providing the correct model of how to relay the information.
- vii. Debrief this task by asking the students how they felt about this task. Record and display student answers. You can ask questions like:
  - a. Was there anything that anyone found easy about this task?
  - b. Was there anything that anyone found difficult about this task?
  - c. Would you want to do this task again?
  - d. If you could change something about this task, what would it be?
- viii. Have the on-site teachers collect the Family Tree pages to be scanned and emailed to the teacher.

## Extension

You can have students create a project introducing their partner and their partner's

family members. This project could be another digital story, a Comic Life booklet, a poster, a presentation (Power Point, Keynote, Prezi, etc.), or another type of project.

## Assessment

Collect the Family Tree pages from the on-site teachers through email or Dropbox. You can record student partner groups as they complete this task to review students' interactions and negotiations for meaning.





Project Webpage can be accessed at:

<http://ikani-peggyazuyak.weebly.com/>

